

Light of Truth.

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Written for the LIGHT OF TRUTH.

My Spirit Home.

Given through the mediumship of J. B. Leslie, of New Albany, Ind., the controlling spirit giving his name in the opening acrostic.

While thinking of my youthful dreams,
And life's great struggle with scanty means,
Rich only in thought of the life beyond,
Ripe old age immortally crowned,
Eden of peace, sweet rest from all care,
Now opens her gate and welcomes me there.

Come over, dear soul, thy treasures receive,
Have faith in the truths thou didst believe,
A voice so sweet, so gentle, so kind,
Says: "Accept thy reward as a sacred bond,
Eternal growth in the life beyond."

My home, though not like an earth home, has twenty rooms, not counting the corridors, halls, alcoves, and vine-covered verandas—and is furnished in perfect harmony with the utility they are put to by the occupants. My home is a wonder to behold, so varied is it in architecture, and material of which it is constructed. The rooms are so planned as to give perfect view to the beautiful surroundings and to admit the sweet perfume of flowers that surround the home. This, mingled with the breath of those that decorate the inner gardens and permeate the pure air of spirit land, give the spirits continual growth, rest, and perfect happiness. Contrasted with this is the beautiful twilight or the gray dawn of morning, with soft silvery rays, falling like great teardrops of joy over the great cheeks of nature and surrounding my home with a cloud of praise and thanksgiving.

All spirit homes have what is called a "Family Room," into which all blood relations or particular spirit friends are received and entertained. This room is so powerfully magnetized that we only have to think of or speak the name of any one of these friends, and immediately they appear in the room, brought there by this peculiar form of telegraphy. My family room is a very large one, with ceilings sixteen or eighteen feet high, from which is a massive bay-window looking out upon "Friendship Garden," and situated upon the east side, that it may receive the perfume from the flowers, that is sweetest while the morning dew is on them and to admit the rays of the morning sun. This room is draped in blue and gold, has no chairs, but is furnished like a grand Turkish hall whose cushions, ottomans, rugs, and places for reclining, are made of the most delicate material, richly blended with gold and blue.

My library, overlooking the lake, is furnished with rustic chairs and tables, covered with delicate specimens of moss, interlaid so as to present landscape scenes of rarest beauty. The walls are massive paintings, displaying forests, glens, rivers, and dales, with game of various kinds. The ceiling displays a net-work of tiny vines through which can be seen the moon and stars as they shed their soft rays of light in gentle accents far into the room, lighting up the rustic scenery in a manner indescribable to mortal intelligence. In this room can be found many volumes of poems, and books of prose, most interesting and instructive, that were presented me by the authors I have met at "Spring Garden," while attending their great conventions.

My art gallery is a gorgeous room overlooking the park. This room is draped with pink and green, delicate as lace of the finest texture, with snow-white ceilings and walls, over which is gracefully climbing the English ivy, festooning and draping some wonderful productions of art in the form of paintings, and statuary, also presented me by the great artists and sculptors I met at the conventions held at "Spring Garden."

On the south side overlooking the islands of the seasons, I have a room fifteen by eighteen feet, that I will call my temple; a room into which no one enters but myself; a place where I go for my own higher spiritual development. This room is decorated with different shades of purple, violet, blue, and lavender, with blooming plants of these shades, all rich in perfume with the hyacinth predominating on account of its strong perfume. There are two windows in this room without glass, the light being screened by blooming plants and vines. There is a couch covered with purple material, and the drapings are in harmony with this color. The ceiling represents the blue unclouded sky, and the light that falls about one in such a place as this, is most royal and uplifting to the spirit, adding much to elevate the mind.

My banquet room, overlooking the garden of fruit and ornamental trees, is most lovely, being more like an outdoor garden, every piece of drapery being some shade of green and resembling the foliage of many kinds of fruit trees, shrubs, and vines, from which is suspended the corresponding fruit, the variation in color of which gives beautiful contrast, also in all sending forth the richest odor. No flowers are placed here except those natural to the trees, shrubs, and vines, whose fruits are represented, but the fragrance from their flowers, when mingled with that of ripe fruits, feed our spirits unto satisfaction, as regards that kind of spiritual food.

My laboratory, overlooking the little forest, is a room much enjoyed by myself, as well as by my visitors. The walls and ceiling of this room are made of thousands of specimens from the mineral kingdom, decorated with rare specimens from the vegetable kingdom, exhibiting most wonderful specimens from the animal kingdom, all of which are alive. The knowledge gained in this room can not be estimated by mortal minds.

My conservatory is devoted to my choicest plants and to the higher study of nature in the vegetable kingdom. All flowers grown in this room are for plucking, to present to friends who make me a call, and to distribute throughout the several rooms on occasions requiring them. My observatory, overlooking the entire domain, is a place delightful in the extreme. From this position everything comes before us, like one great panorama of loveliness. From this room we are permitted to listen to the great organs, manipulated by the great masters, pealing forth superb music, the grandeur of which is inconceivable to mortal ears.

The doors to my home are so constructed, that when closed, completely shut out all sound from adjoining rooms, so that entering any room is like going into another locality, so different are its surroundings. All the corridors, alcoves, and halls are ornamented and decorated with

historic scenes from many countries, all of which have great lessons to impart as we wander through them. Our verandas are furnished with reclining chairs, softer than down itself. The floors are covered with carpets of pea-green moss, while the lattice work is covered with vines, whose shade furnishes harbor for many sweet-singing birds that charm us as we repose and tarry there. The carpets upon the rooms and halls are indescribable, as is all the drapings, for the spiritual articles must be described by material phrases that mortals may, in a measure, understand, hence they lose their fine texture, appearance, and delicately constructed patterns in the attempt to describe them.

The remaining twelve rooms are utilized for various purposes, and are furnished accordingly. Among them I will mention the pink, red, blue, and green rooms, as particularly charming. Every piece of drapery and ornamentation therein is in harmony with the color of the room. These are used for entertainment on occasions when large congregations of spirits are present.

In the pink room the furniture, mantles, walls, and window casings are constructed of pink shells, highly polished, of many kinds, shapes, and sizes, and interspersed with specimens of pink and white coral, draped with delicate pink lace, over white moss, while the carpet is pink and white moss variegated; and the ceiling pink moss, over which is strewn white flowers and buds.

The blue room, likewise ornamented with blue shells and pebbles, with pieces of white coral inlaid, are all draped in pale blue lace over white moss. The carpet is all shades of blue moss variegated with white, and the ceiling is a pale blue moss, over which is strewn pansies in all shades of blue, purple, and lavender, also white. All the shells in both rooms, are so inlaid as to represent flowers of many kinds.

The red room has panels of clouded and moss-gates interlaid, divided by wide bands of red granite, highly polished; the drapings are of heavy dark-red material, the floor is carpeted, being solid red granite, while the ceiling is constructed of inlaid agates of various forms.

The green room, whose walls, ceilings, and furniture, are a solid growth of moss, shaded from the darkest to the lightest green, is beautifully draped in festoons of pea-green moss. The carpet is of dark-green moss, over which is trailing light-green vines, and the ceiling is a pea-green moss, festooned with light-green moss, and dark-green ivies intertwined.

That we may have variety in our homes, the Winter and Autumn seasons are often represented. My Autumn room is especially attractive. The four walls are each a grand painting, portraying Autumn in all her changes of color, from the darkest red, down to the most delicate pink, down to the cream white and interspersed with evergreen trees, giving a most charming effect. These paintings portray dense forests, along whose edge can be seen the deer, whose soft brown eyes and delicate colored hair is a language within itself, that bespeaks contentment. There are also mountains and ravines along whose sides trees and shrubs are covered with gorgeous colors, and under whose shade can be seen cattle and sheep, some lying, some standing, apparently in the act of eating. These great paintings are set deep into the walls, framed with great bands of red and gilt, over which is twining ivy. All plants and flowers, decorating this room, are such as are natural to Autumn. All the furniture is rustic with moss coverings, and the carpet is a perfect representation of fallen leaves. In the corner of the room are growing tufts of ferns, over which Autumn leaves have carelessly fallen. The ceiling is a beautiful display of an Autumn sunset behind a mountainous range, casting its golden light down on the bosom of a quiet lake, with its streaks of red and yellow, darting into the mellow sky like one grand aurora borealis.

My Winter room, like that of Autumn, has four great paintings that form the walls. One is a mountainous range, at whose base lies a valley. The mountains are dotted with leafless trees, underbrush, pines, and hemlocks, representing a morning scene, on which lies a mantle of new-fallen snow.

Another is a Winter scene by moonlight, representing a country village on an elevated tract of land overlooking a bay and harbor, whose waters have changed to a sheet of crystal ice, and over which many boys and girls are gracefully gliding on their skates.

Another is an evening Winter scene over a rocky pass, displaying large canyons, cliffs, rocky mountains, and a beautiful water fall in the foreground, whose falling waters have formed into great stalactites of ice, and whose spray has been frozen, presenting a sublime scene, as the sun is setting in a cloak of gray light from behind the storm clouds that are approaching.

Another is a night scene of a great city overlooking the ocean, all wrapped in a veil of falling snow and displaying the lights from the great city as the tiny snowflakes dance about them. The frames to these great paintings are rustic work, representing great icicles. The carpet is a representation of new-fallen snow, while the ceiling is a deep-blue starlit sky. The windows are covered with frost of a thousand formations. The drapery is a formation of crystallized moss, and on the hearth constantly burns a mellow fire, casting a beautiful light upon all objects in the room. Here we can take on conditions to enjoy the scene, and its surroundings, notwithstanding the joy I experience in the possession of so rich a home as this, and the great privilege I enjoy in being able to visit other spirit homes—many of which are far grander than mine—and the power to attend the great conventions at "Spring Garden," or the privilege to associate with authors, poets, musicians, etc.

Yet; one of the sweetest thoughts I cherish is to know that I can return to earth, and through the mortal organism, continue a work that in my earth life lay close to my heart, viz: the uplifting of mortal intelligence, setting it adrift in the stream of progression; and out of chaos to bring harmony. Not that the common surroundings of earth have any particular charm for me, but for the love I bare the mortal soul, that soon must put on immortality, do I return.

May the eternal, alwise, and most merciful father of the great spirit family and preserver of all existing life, from whom comes all the precious gifts we now possess, and who has garnered up sufficient to feed and employ us throughout eternity, receive our humble obedience to his will, and thereby able to present us all with such a home, as would he wish us to possess in the life beyond.

The end.

Written for the LIGHT OF TRUTH.

IS SECTARIAN HISTORY RELIABLE?

LYMAN C. HOWE.

When Catholic and Protestant histories conflict in important statements how shall we determine the truth? It is safe to conclude that the more intense the sectarian prejudices the less trustworthy are statements which bear directly upon the faith of the writer; and the less such religious bias the more likely are facts, carefully studied and sifted, to find a proper place in the narrations of events. But it must be conceded that very few writers are entirely free from prejudice; and few histories, if any, can be found that do not show the coloring of the author's mind, even in the most candid and truthful efforts to be just. But the various shadings of thought that give undue prominence to one class of events and tend to obscure another class because the mind sees and senses most in the line of its strongest convictions, is not incompatible with truthful history; and the writer that aims to take in all the facts and evidences and diligently sifts and analyzes for the one purpose of making reliable, and therefore enduring history, can be trusted even though his predilections force some things into greater prominence than strict justice can sustain. On the contrary, any historian who purposely ignores or belittles the value of any class of events, or the virtues of any class of persons because of religious or other prejudices, and magnifies facts or fiction and personal qualities in the interest of any sect or theological system, is plainly unreliable, no matter what his ability and learning, or his standing in the Church and the world's literature. As between Catholics and Protestants there can be no question that the preponderance of dictatorial authority which subjugates everything else to theological exactions is, and ever has been, with the Romish dictators. While Protestantism presents many examples of the narrowest bigotry and the bitterest prejudices, distorting truth and mocking reason, yet the general trend of the whole system is towards toleration and mental liberty. It is a perpetual and ever-growing protest against the slavery of conscience, the dogmatic tyranny of the Church. Protestant bigots may distort facts and crucify reason, but their acts and statements are open to criticism, and they are compelled to stand before the bar of public scrutiny and be "weighed in the balance," and if "found wanting" the Pope can not stay the judgment.

Is it so with the Roman Catholics who acknowledge the Pope as the "infallible" head of the Church, the ultimate authority in all doubtful questions—God's vicegerent on earth? As between the two, and especially with the corroboration of impartial scholars dwarfed by no theological allegiance, can any rational mind be in doubt as to the most trustworthy histories, particularly on religious subjects? The Boston school troubles that so stirred the people to a realizing sense of papal influence and the danger threatening our educational system hinged upon disputed text-books—particularly some histories that reflected upon the immaculate character of Romanism.

Whether there was real cause for complaint depends upon the truthfulness of the records. No sect has any reason or right to complain of accurate history whatever may be its effect on the influence of its dogmas. That the authorities at Rome do not intend to allow damaging facts to be published within the limit of Church discipline is manifest; and that the "Congregation of the Index" carefully eliminates from Catholic histories all data favorable to Protestants, however well authenticated, appears from their own statements.

Prof. E. P. Evans presents some striking illustrations of this fact in the *Popular Science Monthly* for December. That I may not misimpress the reader I will quote verbatim: "In a recent review of Cesare Cantu's voluminous Universal History, the Jesuit Father Giuseppe Brunengo criticizes this popular work from a Catholic point of view, and censures its deviations from the teachings of the Church." "Cantu, now in the eighty-eighth year of his age, is himself a devout Catholic, and scrupulously abstained from reading any books condemned by the Congregation of the Index, however necessary they might be to his historical researches, until he had obtained permission from the Pope. He also submitted his history to the scrutiny of the aforesaid Congregation, and declared his willingness to expunge any passage that should not be regarded as strictly orthodox. Indeed, he performed this unpleasant and onerous task in 1867 and again in 1876 and won thereby the warm commendation of Leo XIII formally expressed in an apostolic brief dated June 3, 1886. But the Holy Office, more papal than the Pope, was not satisfied with the expurgations that had been so gratifying to his Holiness."

Here is an illustrious example of the dictatorial tinkering of facts to suit the dogmas of the Church. It would seem that the orthodox care and cringing obedience to the whims of Church superiors, the sectarian character of the author, and the orthodox limits set to his researches, followed by the reviews and expurgations of the "Congregation of the Index," ought to be sufficient to make any book soundly orthodox, and decidedly doubtful as authentic history.

But even this does not satisfy the spirit of pious perjury that rules in the extreme councils of the Church. The Jesuit Father Giuseppe Brunengo re-examines Cantu's work, and "points out many statements and conclusions at variance with the doctrines of the Church." It is apparently of small matter to this theological critic whether the work is truthful or not, if it "agrees with the doctrines of the Church!" "In the first place he seems to think that no Catholic historian should record anything derogatory to the character of any Pope; at least he blames Cantu for not speaking well of Sergius III., John X., and John XI., notoriously licentious pontiffs of the tenth century." "and reproves him for not emphasizing the wickedness of Savanarola in opposing Alexander VI." "On the other hand, no Catholic historian should praise a Protestant or a heretic." Cantu is severely reprimanded for admitting that Calvin was a man of pure morals and improved by his teachings and example the morals of the Swiss; that Scipio Ricci, Bishop of Pistoria, was pious and learned; that the Jansenists were not wholly devoid of good qualities, and that Dollinger was erudite and virtuous." "Such concessions are marks of mental obtuseness, or moral weakness, and ought never to be made." With such shameful illustrations of the demoralizing influence of dogmatic theology; such self-confessed dishonesty and suppression of truth in the interest of unreasoning faith, fresh

from the Church as an index of the highest orthodoxy; with such boastful bigotry parading its own depravity for our guide, what reasoning mind can repose confidence in the claims of impartial accuracy for any history emanating from Roman Catholic sources, and run through the dogmatic cipher mill of the "Congregation of the Index?" It is an old doctrine of the Church fathers that "it is proper to lie and deceive" when the interests of the Church require it! There is pretty good support for this kind of morality in the writings of Paul, and it seems that the authorities of the Roman hierarchy still utilize it when unpleasant history confronts them. Spiritualists should aim to be just and generous towards all, but we should not abate one jot or tittle in our efforts to learn the exact truth and put it on record, irrespective of antecedents, or the bearing it may have on any system of faith, including our own. The truth shall make us free.

Written for the LIGHT OF TRUTH.

A MYSTERIOUS FORCE.

HELEN MARION WALTON.

There is a newly discovered force that seems to be agitating the entire globe from centre to circumference, using untoward and peculiar events to make itself known to mankind, and calling scientists to investigate its aspect of usefulness to the world, not only as a propelling power of mortal existence, but its possibility of conscious and understandable intelligence, entirely under the will of man, but proving that present research has only begun to understand the prolific resources of nature as the servant of the will, but the infinite instrument of development into a higher realm of divine aspiration for a higher revelation of what in the past has been called "mystery," that word being but another name for ignorance and superstition concerning the blind forces of nature awaiting the hand of a discoverer to bring to the light of the present intelligence of the race; to become harnessed to the car of progress. Of the myriads of atmospheric substances in the etherial heavens whose daily and nightly phenomena to our feeble vision are mysterious secrets, little is known, except here and there a luminous wave of intelligible revelation that some enlightened souls tried to explain to the mortal mind, and fails because the veil that covers the unseen is so dense to the common eye.

For instance, it is well known and proven by facts that there are produced in certain localities cyclones, earthquakes, tornadoes, and other destroying elements. Such outbreaks of forces that slumber somewhere until moved upon by a power unknown are called providence, using such means to punish man, but science declares that this force never slumbers in the great realm of universal watchfulness, and that it is by law eternal and infinite that worlds are made to revolve in their orbits.

This invisible force, now known only by its results because of the infancy of its discovery, will soon be known by the scientist as the motive force made useful to the world. It is not a matter of conjecture or imagination that such a force exists, but it is proven by such circumstantial evidence of its workings in the amphitheatre and the spiritual realm around the earth. It has been observed by the watchful artisans of the hemispheres that there are many laws more than that of gravitation in the kingdom of power surrounding the earth, for the law of levitation exists, the opposite of gravitation, with their brothers, the law of propulsion and resistance, and when these four lines or waves of power are set in motion by the corresponding influences of the air disturbed by some manner yet unknown, the waves rising or falling according to law, unite together and make the tornado, earthquake, and cyclone, blizzard. Many epidemics and physical ailments are produced by these disturbances of the atmosphere in certain localities.

That emanation which Keeley has found arising from the earth between sunrise and sunset, attracted by the law of levitation, continues to rise until it becomes assimilated, becoming the moving power of the phenomena of the celestial atmosphere around the earth. We wait the not far distant time when some far-seeing Columbus will navigate the air as well as the land and sea. Unending waves of force are on rising both conscious and unconscious, and above and below have their source in the heart of the universe and its limitless power. Conscious force, which also contains the unconscious element, is not only subject to the will of the conscious, but through these the will of man. Hence tornadoes, terrific rain-storms, and other destructive manifestations can be produced by batteries raised above certain locations when so desired, or similar calamities be avoided when the sovereign will of man shall permit, when he has learned to study and understand how to use the knowledge awaiting his hand.

As we have told you, this grand atmospheric power is divided into four vast departments of use: The one called gravitation of the earth, its opposite, the one of levitation; the one of propulsion, its opposite the counter one of resistance; each of these giant powers having its own law and circuit of action, yet uniting become the solid basis whereon depends the earth's equilibrium as well as the planetary world's peaceful evolution.

And now to summon the mighty mystery of the past existence of the earth, it has become necessary that these truths should be known to the scientists of to-day as well as to the neophytes of the new, the few who struggling among the seeming chaos of events, are striving after the true knowledge of the unknown, so that every joint of the structure of human knowledge may fit its own socket, and there be no discord in uniting the forces of nature into one limitless whole for future generations to enjoy.

For the clearer apprehension of those searching for the so-called secrets of nature, we would say that the force mentioned has its polarity in about the centre of the space between the earth's orbit and planetary realm, forming an immense battery from which inexhaustible reservoir issues the mighty power, which is both centripetal and centrifugal, moving with perfect arbitration in the midst of violent commotion of opposing elements, so that there can be no failure in the eternal evolution of the earth until its race has done its work, and its debris is destroyed by electric fires, for so saith the savants of the spirit world.

There is no greatness needed in acquiring ideas or spirit impressions. The genius lies in their proper presentation—logically and grammatically—with dressing appropriate to their significance or the occasion.

OUR CONTRIBUTORS.

LED TO THE LIGHT.

The publisher of the *LIGHT OF TRUTH* has secured from Hudson Tuttle the manuscript of a story with the above title which will run through this paper for several months. For intense interest of plot it challenges comparison with the most highly wrought fiction, and at the same time gives profound explanation of the most mysterious psychic phenomena. It is a thrilling tale of honest purpose struggling against the environment of education, social position, and domestic relations; of the outcropping of hereditary taints, and certainly of the stream of life bearing ancestral sins to remote generations in whom they appear as inexplicable criminality. Into the narrative is woven a discussion of the laws of heredity; the theory of evolution and its spiritual aspect, and of nearly every phase of mediumship, both the false and the true. The characters are silhouetted against a black background of infamous purposes and revolting crime; and the moral of the story is not only to show how its hero was led, but to lead the reader also to the light.

Extra large additions of all the numbers containing this remarkable story will be published, but we can not anticipate the demand in that manner, and the only certain way to receive all the numbers is to subscribe now.

The *LIGHT OF TRUTH* offers attractions found in no other publication. It is unique in the field it occupies, and a mirror of the best thought in the most advanced fields of research. Reports of Lectures, contributions from the ablest writers in America and Europe; a Woman's Club; a department devoted to the Progressive Lyceum; a Free Circle giving messages from departed friends, and editorials, with carefully gathered reports of societies, and movements of lecturers are its leading attractions.

We hope, therefore, it will behoove our subscribers to interest themselves in our behalf, and each one make it his or her business to obtain at least one additional subscriber for us. This would materially aid us, and spiritually help the cause of Spiritualism and humanity at large. For it certainly must have dawned on our readers by this time that the *LIGHT OF TRUTH* is a paper worthy of being recommended to others who believe as they do, and every reader should feel an inward gratification in being able to do a good deed that costs but a few words or a minute's consideration.

[Written for the *LIGHT OF TRUTH*.]

PLEASANT READING. No. 2.

BY ARLINGTON.

The Viceroy Li Hung Chang, the real ruler of China, has become insane from overwork and the loss of his wife. This places the Celestial Empire in a dilemma. Western nations would depose him for another, but the Chinese have more conservative notions, and a crazy ruler must be endured rather than the sacredness of customs be interfered with. He gained his position by valor in the rebellion, in which 7,000,000 men were destroyed, and has been an able ruler. After all these Chinamen seem to be human with ideas and aspirations nearly like ours, notwithstanding the government has excluded them! I have been trying to get at the *motif* for their exclusion, while the lowest slums of Europe are admitted. I have come to the conclusion that it is because Sam Sing can't be converted. He was never known to become a Christian. The spume of the slums take to Christianity as naturally as a duck to water; even through the halter it lets them into heaven.

The viceroy did not like the missionaries. That is astonishing, since a Chinaman is made an outlaw in a Christian country.

The Catholic power has never been as outspoken as since the Baltimore Assembly. Since that time it has made a persistent encroachment all along the line. It has never openly taken a hand in politics until the present campaign, but now its priests have publicly not only advised, but commanded the votes of the laity.

The *Cleveland Leader* reports a sermon preached in the St. Joachim's Catholic Church in Detroit the Sunday before the election, in which the following portentous passage occurs:

"The Church is the voice of God, and the Church through its priests tells you whom to vote for. When the Church needed armed men to enlist as crusaders the young men of the Church shouldered the musket and saber and obeyed the orders of the Church. The Church may have to call on you to defend her rights in this country, and I know our young men will obey the Church again, and take up arms to exterminate the enemies of the Church."

The first page I wrote ought to have been on the "Results of the Election." That is past argument. The "apathy" of which so much has been said has been broken with a vengeance. About half the people believe that the country is ruined, and about the same number believe it is saved! Both are equally sincere.

I like to see the people have a chance to test their views of government. Wheat or wool will hardly get below present prices, and with wildcat money these commodities may go higher. Then farmers will stop grumbling—pay their debts easily—and easily get in debt again. I have faith in republican institutions, and that there will always be a possible good government—as good and just as the people. Let us pay our bets, and never bet on a thing as inscrutable as an election again. Let us pocket our bets, and endeavor not to squander the money, as we shall be pretty sure to do.

Then came Thanksgiving. President Harrison had not a great deal to be thankful for. We, the religious press, says that his proclamation is marked for its piety. He may be thankful that it is no worse! I am sure I am.

Sacrifice the generous turkey. Rally all the children around the old hearth, and forgetting all differences have a good jollification.

Two great steel ships went down on the lakes, one leaving no trace, and the other only a single soul to report the horrible story of loss. It was dishonest construction, culpable ignorance of mechanical laws, which ended in these disasters.

A sign of the times, a "straw," as they say in politics, is the free manner in which such great and influential papers as the *New York World* test the piety of Wamaker, even caricaturing him with a hymn-book, and religious sayings. Of course, it is his sham piety that is made to do partizan work, but real piety suffers. It would have defeated any party who resorted to such means twenty-five years ago. The religious tendencies of the present administration have not been a potent argument for its retention of power; rather has it militated against it.

From the records of daily events, I like to turn to the thoughts of the ancients. They are so quaint, and free from the smell of coal and gas. Some one

said that the first stories told, and the first attempt to explain phenomena were riddles. Our wise men steal railroads or buy seats in the Senate, but the wise men of old were wise in expressing themselves so they could not be understood, or are making petty word distinctions, and puzzles. In just this mood I found the story of Alexander the Great and the Gymno-sophists, said to be the most acute sect of philosophers, so named because they went unclothed, were captured and brought before Alexander. He said he would select one of their number for judge, and then asked them, one at a time, the most difficult questions, and the first one who answered wrong he would put to death, and after him all the others. He demanded of the first, "Which were the more numerous, the living or the dead?" To which was replied, "The living, for the dead no longer exist."

The second was asked, "Whether the earth or the sea produced the largest animal?" "The earth, for the sea was a part of it."

The third, "Which is the craftiest of all animals?" "That with which man is not yet acquainted."

The fourth, "What was his reason for persuading the Sabas (his king) to revolt?" "Because I wished him either to live with honor or die as a coward deserves."

The fifth, "Which do you think the oldest, day or night?" "The day, by one day."

The sixth, "What are the best means for a man to make himself loved?" "If possessed of great power do not make yourself feared."

The seventh, "How can a man become a God?" "By doing what it is impossible for a man to do."

The eighth, "Which is the strongest, life or death?" "Life, because it has so many evils."

The ninth, "How long is it good for a man to live?" "As long as he does not prefer death to life."

Then he turned to the tenth, who acted as judge, and commanded him to pronounce sentence. The philosopher replied, "They have all answered one worse than the other."

"If this is thy judgment," said Alexander, "then thou shalt die first."

"No, not except you choose to break your word, for you declared the man who answered worst should first suffer."

This answer pleased Alexander so well he dismissed them with presents. Afterwards he sent a disciple of Diogenes to learn of these nude philosophers, and his messenger found them more uncouth than that man of the tub. One told him "he would talk with him on no condition," and another, "to strip himself naked before he came to them for wisdom." One Sphines came into Alexander's presence, and threw down a dry and shriveled hide, and walked silently around its edge. As he trod on one side the other started up continually. Then he slipped into the middle when it lay still. By this the conqueror was forcibly taught to plant himself in the center of his temple, and not wander around its border.

[Written for the *LIGHT OF TRUTH*.]

TERRIFYING PROPHECIES

WILLIAM DENTON.

Perhaps mankind has been caused more keen suffering from fear, induced by prophecies of evil than from any other source. The wail of Isaiah and Jeremiah have been repeated ever since their day, and the cheapest road to notoriety has been that of calamity prophet. For two thousand years the "end of the world" has been the stock in trade of the senseless ravens who have sat on the blasted tree of ignorance and cawed ominously of war, pestilence, and famine. Trained religious teachers in the pessimistic views of nature and impending judgment, the soil has been fruitful and the growth has been rank and overshadowing. There has been a periodical scare that has sent countless victims to the mad-house. The Millerite excitement is yet in memory. The speculations on the Bible prophecies were reduced to the cold figures of mathematics, and the date fixed to the year, day, and hour of the second advent of Christ. The figures were all right, but alas, the data on which they rested were inchoate utterances of mysticism, and did not admit of that kind of treatment.

Lieutenant Totten now occupies the unenviable position of calamity prophet, and his wails call attention because of the position he occupies. But were he a major-general instead of a lieutenant, when he predicts the end of the world from Biblical data, he is no greater authority than the most uncultured boor.

We say it understandingly and with emphasis that the publication of such calamity prophecies is not only injurious, but little short of a crime. And this brings us to the comet, whose coming was heralded by the newspapers with startling headlines and the usual accompaniment of the imminent danger that awaited the earth from a collision with the fiery messenger. The publication of such ideas is a disgrace to journalism. The evidence leads to the inference that the cosmic stuff of which comets are formed is incomparably attenuated, and were a collision possible no harm would come to the earth. But admitting that comets are solid bodies, they are governed by laws as unchangeable as those controlling the planets. They go out from the sun, it is true, in orbits so elliptical that they traverse almost straight lines into space at great angles to the planes of the planetary orbits, yet how ever far they go into the trackless expanse they are held by the arm of law, and drawn back again at an appointed time. There is no blunder, no patching, or after-thought, and the perturbations and oscillations which appear at times as disturbing causes are the balancing of forces which thereby gain an adjustment and equilibrium.

The timid may enjoy the sublime spectacle of the strangely luminous mass with its streaming tail, sweeping on to the sun until it is lost in its rays, and they may feel certain that it will emerge therefrom and depart on its journey of incomprehensible millions of miles.

Spiritualists may well have faith in the order of the world, as in the unalterable rising and setting of the sun, and gaze upon the sublime pageant of forces with the pleasure of knowledge that knows no fear.

According to the Catholic Church no Protestant is legally married to his wife. Marriage, they say, is one of the seven sacraments instituted by Christ, and committed to Catholic priests only. Celebrated by others, ministers or justices of the peace, it must be void, and Protestant wives are only concubines and their children bastards, from the child of the president to that of the most common off-spring. Now this is a free country and a man has a right to be a Catholic or a Protestant, or both, or as a big fool as he chooses, but it's a big fool that believes this doctrine of the Roman Catholic Church. The unmarried priests of the Roman Catholic Church have no more power to sanctify the marriage relation than they have to prevent the sun from shining. They are often the plotters of this sacred relation.—*Toledo American*.

The *Michigan Catholic* of November 24th, gives credit to the A. P. A. in the following item:

The recent anti-Catholic agitation carried on by the A. P. A. has been productive of much good throughout this city and State. In nearly every parish an increased interest is being taken in religious affairs, and Catholics, as a rule, have become more strongly united. It is an ill wind that blows good to no one.

WHAT AND WHERE IS GOD?

U. G. EGGLEY.

Without stopping to dig into old dusty heaps containing the barbaric and semi-barbaric ideas of long by gone ages and epochs as to the God of the Thothoths, Thoths, Atlanteans, Aryans of all grades, Paus, Kors, Chaldeans, etc., I shall proceed to define God as I find him by perceptive reaching out into the vasty deep of spirit ether or *Spiritus mundi*. I reason that somewhere in space, and most likely in the centre (supposing space to have a centre), there exists a magnetic awful globe, containing all the deific fluids, from which are derived electricity, magnetism, ether, aether, odyl, ethyl, etc., which proceed to all parts of space, both organized and unorganized. If astronomy be true, the sun is the centre of the universe of worlds, of which this earth is a member. There are many other suns, and their systems of universes; in short, there are systems of universes, and systems of systems of universes, and all form one grand universe, of which the centre is the great sun that feels and supports and guides them all. I ask, does *blind law*, without intelligence or even instinct, hang each planet, each star, each satellite, in the heavens, and bid them course their mighty orbital sway, when all of them do not at the same time display the same motion, appearance, state of action, or life, etc.? Does *blind law*, aside from intelligence and instinct, instruct the mathematical bee to construct its granary for storing honey? Does the same blind law show the geometrical spider how to construct her labyrinthian dwelling? Does it show the birds how to build their nests? Does it tell some animals what herbs and roots to eat as antidotes for poisons? Does man, the highest grade of animal yet known, go through life the victim of blind chance? Are the arisen ones liars and dupes who say that far, far away, above them, in the heavenly schools are teachers who say that above *them* yet, are archangels, seraphs, asraphs, eons, arasaphs, archeons, seraphim, antaphim, deions, and others of still higher intellect, up to *God*, the vast blazing sea of intelligence, the central sun, from which emanates the life-principle of every living thing, from the smallest particle to the largest planetary system.

This great centre is the father-mother of all things, is the great androgynous principle by which nature is governed. From it proceed all laws of affinity, repulsion, gravitation, genuflection, analysis, and unity. It is the supreme will—the human will is a mysterious power, but man realizes that there are higher wills than his own. It is infinite intelligence; can man plan and construct a universe, or simpler yet, build a bird's nest? And reach the point when he can say, "I can learn no more?" It is the master mind; the finite man can not comprehend the vastness of thought. It is sovereign force. Can man perform the wonders of electricity, magnetism, etc., independent of them? It is conscious energy; when man speaks of unconscious consciousness or the unconscious side of life, does he *know* whereof he speaks? How do we know but that every atom and particle has an intellect of its own, and works, and thinks, and builds on the same plane of reasoning as does man? It is atomic law; for, as above, some incomprehensible something takes particle after particle, atom after atom, molecule after molecule, and fashions them after simple and quaint, and intricate designs, from protoplasm to protozoa, and protophytes, and zoophytes, and the great mystery, zoosperm, through all stages of mineral and vegetable and animal existence, from the smallest protoplasm to the grandest planetary system that sweeps through the heavens!

This unknown something is the universal director, for he must, indeed, be blind to the beauty, the majesty, the awful powers of the spaces, who can not recognize that some unseen hand governs all things, forever and forever. This power may be likened to a great brain, at every throb of which the silver cord of life is severed, and teeming millions of beings from insects to plants, expire, and form and re-form and pass to other conditions. This power may again be likened to a great battery, the currents of which penetrate every part of space, and all things therein, for space being boundless, has no end, and millions and billions of miles beyond the scope of the vision of the keenest astronomer in the flesh or in the spirit, are silent, unorganized regions yet to be fashioned into shining constellations of worlds and universes. This God of mine is eternal love, for "love lieth at the foundation of all things."

I hold that all things are material—that spirit is matter in a very refined state. It is a substance, not a condition of substance. To a certain extent, mind, intelligence, thought, force, energy, are conditions of spiritual matter in its various forms. Resolvable, they are substances, also. Every entity has its atom of refined matter, called life, and this is the secondary cause of its action. The thought act of the great androgynous is the primary cause of all construction and action. I do not believe that no-thing can ever be made into something, therefore I believe that everything that exists, was, and will continue to be, ages beyond the mind of man to comprehend. There is no such thing as death, it is only a metempsychosis, a re-incarnation from one grade or plane of existence to another and higher. The particles that compose the soul, spirit, and body of man existed always—ages upon ages ago when all space was a vast unorganized body of elements yet to be fashioned into all manner of things. They existed all through the ages of the universe's formation and development; "slept in the rock, dreamed in the animal and awoke in man"—the spirit to pass to higher and more ethereal planes of action, conscious of the time when as a particle of fire and flame he coursed his way around the sun from which proceed all things. At physical death the atoms composing the body undergo a countless series of changes, incarnations, and ages hence spring into being in mortal forms, the coverings of human souls! And an unknown something governs all!

Defiance, Ohio.

OUR MESSAGE DEPARTMENT.

(To the Editor of the *LIGHT OF TRUTH*.)

Surely every true believer must approve of your free circle by which all spirits can come to make known their desires. What work is more blessed or beneficent? But why should not others help bear this burden and share the honors? I have been impressed that an "open door" fund should be raised—an open door society organized to help sustain mediums who make a specialty of affording a chance to all spirits—especially such as have recently passed out! How often souls by accident or otherwise are suddenly removed, and how philanthropic it would be to afford all such opportunity to come and make known their wishes. I am in favor of a helping hand, and an especial purse for this sacred purpose. Who will join hands with me. I am ready with my affection and my money to help raise such a fund! The choice of the medium is decided by those enjoying in the work. I would like to receive hints and suggestions from all who feel an interest in this good work. Can we not organize this "open door" society with many active members, and give and solicit others for this "open door fund"? Who doubts that we would receive such blessings as would far more than compensate us for our labors and sacrifices. Address C. P. SHORT, 109 East Forty-fifth Street, New York City.

Muffs were first used by doctors to keep their fingers soft and were adopted by ladies about 1550.

SIGNS OF THE TIMES. No. 7.

Having emerged from the religious into the political arena, we see by a recent revolution in State affairs that the country is wide awake to something. What that something is can hardly be estimated on the issues at play, though some people profess to be oracles on signs of the times. To us it has a greater significance than simply party issues. Nor is it a mere temporary political summersault. The country wants a lasting change. Not necessarily to favor Democracy, but a change that will lead into other channels of thought, and new ones. The party that harps on one string too long makes dull music for the voters, and a new program is demanded.

Politics to a progressive-minded people is soul food, and the soul requires variation for growth and happiness as well as the body does. The party that offers the best in this respect, therefore, will receive the sanction and the votes of the people at large. Two demands already seem to have taken root in the hearts of the people. One is the election of future presidents by popular vote or by districts as the congressmen are; the other is the one-term presidency. The party that endeavors to put this into execution will become the popular one for the time being.

Next is a stable tariff law that will insure protection to home industries without increasing prices on the necessities of life, even though a light annual tax has to be levied on lands—say twenty-cents on city lots of one-quarter acre and under, and the same on other lands per whole acre. What landowner would object to paying such a pittance for the maintenance of the country he loves?

Next the assurance is wanted that no alliance with religion in any form will be countenanced, nor that the rights of citizenship will be encroached upon by a tendency to centralization of government. The people will care for it in time of need, as they have proved on various occasions. The people constitute its protectors, not those entrusted with the business affairs of the government. Such are only servants; the people are the masters. This is the only foundation on which a true republic can remain intact.

With a one-term president, therefore, and one elected by a popular majority; a just and equitable tariff system; a strenuous opposition to any coalition of Church and State (including congressional Sunday legislation); and the settlement of national difficulties by arbitration, except where the people themselves rise to the occasion, as future party principles, a wholesome agitation can be ventured upon as the foundation for a new era in politics. A new code in politics always lends renewed vigor for industrial and other pursuits, and gives a healthy impetus to the country at large. Active business relations and employment for all is one of the effects of such a condition; and prosperity is the healing balm for all woes.

OMER.

[Written for the *LIGHT OF TRUTH*.]

MATERIALIZATION.

H. BROWN.

I discover by the little tag on my paper that my time has expired, and I hasten to renew for another year, for no paper gives to its readers grander truths and richer soul food than the *LIGHT OF TRUTH*. The number of November 19th was a perfect gem of good things.

Materializing seances are so common that I almost hesitate to ask space in your valuable paper to rehearse the wonderful things that have come to bless us. For the last few weeks we have been having a series of materializing seances which have stirred up the latent powers of mind to investigate the wonderful phenomena. The shepherds of the churches are kept quite busy watching their flocks and running round the little lambs to keep them from being destroyed by the spiritual wolves. I will speak more particularly of the last three evenings.

The medium, Mr. T. King, of Totus, was taken into a room and examined by a committee of skeptics. The cabinet was also examined to see if any white clothing or goods could be found, but nothing of the kind was discovered. The medium had heavy black whiskers, his hands were filled with flour, and thus he went into the cabinet, made as usual by hanging up black curtains. The light was turned down to about twilight. Soon women and *beardless* men made their appearance. Men with white vests, bosoms, and cuffs, women dressed in white, some tall and some short. Quite a number of the audience went up and shook hands with them.

Some were recognized and some were not. One lady was called up to the cabinet by her former husband with one arm gone; the coat sleeve was there, she felt of it, but there was no arm in it. Many names that were recognized were written in the cabinet upon slates, and handed out. On one was the name "Maud A. Smith." No one at the seance knew such a person. The controlling spirit was asked to have her materialize and come to the front, which she did soon after. She was then questioned if she ever lived in town, but she answered no by the shake of the head. Then being asked if she had parents here she said yes by a nod of the head. Then asked if she would like to see them here the next night she answered yes.

The next day the father was hunted up and asked if he ever had a member in his family by the name of Maud A. Smith. Mr. Smith appeared quite surprised at the question, but answered, nearly thirty years ago, before he came to this town, he lost a little girl three or four months old by the name of Maud Amanda Smith. Mr. Smith is an unbeliever in spiritual things, but was invited to attend the seance the next evening. He came. The controlling spirit was asked to have Maud come to the front, but as she was so young when she passed over she would not be recognized without some particular mark or manifestation. She was requested to pin a bouquet upon her bosom. In a few minutes the curtains opened and a lady dressed in white with a bouquet on her bosom, made her appearance. Mr. Smith then stepped up to the cabinet and recognized his daughter grown to womanhood. It seems to me that the cold, icy hands of Materialism must melt away before the burning truths of spirit-return. Among the many wonderful things that came up I would like to mention one more. An old gentleman that had seen seventy-five summers and never married, received a slate from the cabinet with the name of his sweetheart written upon it, who had passed over in her maiden days. Sixty long years had intervened and love that never grows old still clings to the one she left behind. She materialized and beckoned him to the cabinet. He stepped up and she put her arms around his neck manifesting that love that makes heaven wherever it is found. The old gentleman is fast nearing the great change and will soon go to meet her in that beautiful land, and she will be there to meet him as described on a slate handed out, as follows: "Dear Alfred—I am here. O, how glad I am to meet you. When you are ready to pass over I will be with you. I will be there to sooth your last hours and to bear you away."

M. FISHER.

Many more things were said and done, but I will not take up more of your valuable space. Those who were not convinced were certainly confounded, for there was no chance for deception or collusion.

Dearbur, Mich.

The following night there was another gratifying and convincing tale. A young man possessing a high, clear, tenor voice sung a song which was new to all who were present. He was joined by a spirit voice, sweet, tender and complete, whose execution showed the most perfect skill. Mrs. Ames is possessed of guides whose power is almost boundless, and whose varieties are almost infinite. She has been in Columbus all Winter, but she can spare no more than a few weeks more, though we expect to have her with us in January.

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CINCINNATI, - - SATURDAY, DECEMBER 17, 1892

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We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of action.

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A CHRISTMAS GIFT.

Now is the season of gifts, and the delight of giving is experienced by young and old. Many are at a loss what to give in the great diversity of attractions. A gift ought not to be so large that it places the receiver under obligations, for then the object of giving, which is to bestow happiness, is defeated. A gift should be of such a character as to carry the affections and well wishes of the giver, and remain a souvenir to revive the memory. We recommend the LIGHT OF TRUTH as pre-eminently fulfilling these requirements. Have you friends who are leaning toward Spiritualism? Can you send them anything which would give them more helpful assistance? Have you friends already believers? Can you send them anything which would give them equal pleasure? It is unlike an ordinary gift which is placed on the center-table or among the bric-a-brac and forgotten. It will be received fifty-two times, every week for the year, and you will every time be associated with its coming, and be blessed for your thoughtful regard.

THE LIGHT OF TRUTH offers unparalleled attractions for the coming year, and no well-informed Spiritualist, whatever other papers he may read, can afford to do without it.

Its price places it within the reach of all, and for the price at which most spiritual journals are held you can take a copy for yourself and send two other copies to friends.

SOMEWHAT EXPLANATORY.

This paper aims to present the various affairs of the social, ethical, and religious world in a rational manner. As the course involves Spiritualism our presentation of its claims will not be accompanied by any subterfuge, nor with any qualifying adjectives. We do not court controversy, neither do we propose to abjure a subject because animadversions against it may be deemed essential. If Spiritualism is ever to become the power which its mighty truths have always bespoken for it, it must become freed from the crudities which now beset it, and move in an orbit that shall command the thoughtful consideration of the world. This does not imply a forgetfulness of its influence in fashioning thought at the present time, but he or she is an incautious observer who can not perceive the necessity for a higher attainment and a broader concept.

We shall, therefore, endeavor to so shape our course that the highest thoughts of mankind shall be drawn to it, and thereby build up from the debris surrounding us a journal fit to be esteemed—the pride of every free-thinker, be he Spiritualist or Liberal. Humanity is our bible and from its pages lessons sufficient for every need can be drawn. We shall make no compromise with the Christian Church in any of its evangelical phases. Conscious of our position as holders of the eternal rules of right, we shall wait for the Church to come to us. And it is coming as fast as the laws of progress will permit. We shall be as persistent in our attitude towards the barnacles and leeches which thrive upon the credulous by using the ermine of Spiritualism to cover their own deformity.

We shall stand for the right, and we shall be heard. We are assured, both by the projectors of the enterprise on the spirit side and by voluminous correspondence on the mortal side, that a paper of this character is needed, and we have decided to lay out a line of action and fight it out along that line.

We do not ask that Spiritualists and all lovers of liberal thought shall come to our aid. We know they will. They are with us already, and more will follow. Therefore a begging clause is not attached herewith. The LIGHT OF TRUTH will make its weekly visitations, and we bespeak for it the same consideration that obtains amongst all dignified publications.

WHAT WE MAY HAVE HERE.

There have been a series of clerical scandals in Canada, and the shameless crimes of the priests have been overlooked by their fellows. The Canadian press has been unsparing, and especially severe has been the *Revue* and *Echo des Deux Montagnes*.

Canada is strongly Catholic, and the priests, with the assurance quite in order two centuries ago, have issued a ban against these recent papers. It is a risky experiment. There was a time when such a "ban" would as effectually destroy a paper or a man as a death warrant. Now it remains to be seen what the result will be.

The following passage is quoted from the circular of the Archbishop of Montreal: "Having invoked the holy name of God, we then condemn, in virtue of our authority, two publications, printed in our diocese, namely, the *Canada Revue* and the *Echo des Deux Montagnes*, and we forbid until further notice all the faithful, under the penalty of refusal of the sacraments, to print, to receive, or to keep for sale, to sell, to distribute, to read, to receive, or to keep in their possession these two dangerous and unwholesome sheets, to contribute thereto and to encourage them in any manner whatsoever.

soever. This circular shall be read and published at the sermon of parochial and other churches where public services are held, the first Sunday after it has been received."

The circular was read in all the churches of Canada and its observance urged on the laity. The Rev. Cure Sentenne made the emphatic statement that there are in the Church two classes, the rulers and the ruled, and it is the part of the latter to implicitly obey the command of the former whatever those commands might be. The Catholic papers have been filled of late with smooth talk of tolerance, and the love and charity the sects and the world should have for the mother Church. There is no more tolerance here than in Canada, and we clearly see that it altogether rests with the power the Church possesses.

THE IMMIGRATION EVIL.

Mr. Henry Rood, in the *Forum*, has an excellent article on Immigration. He says: "One who desires to study the vital phase of the immigration problem should go the anthracite fields of Pennsylvania. There he will find one of the richest regions of the earth overrun with a horde of Hungarians, Slavs, Poles, Bohemians, Arabs, Italians, Sicilians, Russians, and Tyrolese of the lowest class—a section almost denationalized by the scum of the continent; where women hesitate to drive about the country roads by day; where unarmed men are not safe after the sinking of the sun."

It is a fact that large numbers of immigrants come here for no purpose other than to accumulate money enough to live on when they return to their own countries. This class of foreigners ought to be kept off our shores. The immigration extended to the oppressed of the old monarchical governments to come here and find a haven of refuge, did not imply the importation of a horde of leeches who thrive upon our resources and render no equivalent. These barbarians who infest the coal fields of Pennsylvania have no intention of becoming American citizens. They are simply depriving our wage-earners of a living, while they send from \$75,000 to \$125,000 each month to Southern Europe. The cities of Wilkesbarre, Pittston, Hazleton, Mahoning, Shenandoah, etc., and in fact the whole Wyoming Valley is hedged about by thousands of these non-producing foreigners, and the whole commonwealth of the State is fast assuming a black patch upon the psychic character of the country.

Here is an evil, glaring and untouched as yet in the methods employed to curtail and control immigration.

HOW WILL IT WORK.

Now that the plan of the late conference of archbishops is known, through the speech of Mgr. Salotti, the country may figure on the volume of betterment that will accrue by reason of a coalition of Catholic and secular teaching in the public schools as proposed. The Papal Legate, who is for all practical purposes the American Pope, says: "Absolutely and universally speaking, there is no repugnance in the youth learning the first elements of the higher branches of the arts and the natural sciences in public schools controlled by the State, whose office it is to provide, maintain, and protect everything by which its citizens are formed to moral goodness, while they live together peaceably with a sufficiency of temporal goods, under laws promulgated by civil authority." But he deprecates the dangers in public schools by reason of choosing teachers indiscriminately from all sects, and the plans offered by which an adjustment of all difficulties may be effected, and which reveal the old time cloven hoof, are as follows:

"1. An experiment to allow Catholic children to be taught the catechism during free time. 2. To have a catechism class outside the public school building. 3. Let the pastors have classes."

With equal right any other sect might make the same recommendations substantially in accord with its doctrine. But how much weight would it have? Yet here is a power which by reason of its hold on the voting power is liable to effect its purposes. It is an invidious attack and should be watched.

INVESTIGATIONS OF PROF. JAMES.

As Prof. James remarks in a recent article in the *Forum*: "Orthodoxy is almost as much a matter of authority in science as it is in the Church," and it may be added that the noble and independent stand he has taken in regard to spiritual phenomena will have great force in awakening the interest of scientific men in the phenomena. If a few men like him would announce their belief in Spiritualism, the subject would at once become popular with the great class who now superciliously smile at its mention, because they trim to the supposed current of thought as it is directed for them.

Prof. James has a well-earned reputation as a scientist and professor of philosophy at Harvard, and was willing to sacrifice his position for the love of truth. In his investigations he met with a great deal that on investigation proved to be fraud and delusion, but he found a residuum of phenomena, which he confesses breaks down the present limits of science, and says "the most urgent intellectual need is that science be built up again in a form in which such facts shall have place." He has carefully gone over the experiments made by the distinguished members of the society in England and the United States, and shows how results lead to the admission of the claims of Spiritualism.

UNIQUE VIEWS OF THE POPE.

Of all writers, none struck harder blows at the Church than Renan. He was as brave as he was honest and sincere, and to read his writings is to believe. A century ago he would have been condemned to the dungeon or the flames, but the Pope has been cast out of temporal power, and now can only anathematize or contemplate the situation with philosophical calmness. Leo XIII. prefers the latter and poses as an optimist. When told of Renan's death, after a long silence he asked, "How did he die?" "Impenitent," was the reply. "That is better." No wonder that the attending prelate was surprised at this apparently incongruous remark, which the Pope observed thus explained: "By his impenitence Renan showed that his doubts were sincere, and this might absolve him. He had done more good than harm to the Church, by arousing theologians from torpor, and embodying the doubts of the time. He has been an instrument in the hands of Providence, to surprise, but not vanquish the Church, and as such instrument of God's wrath would meet with indulgence."

Gualdino Bruno was such an instrument. Why burn a heretic for his honesty in one age, and grant indulgence in another?

A NOVEL ATTRACTION.

The LIGHT OF TRUTH is enabled to offer its readers the first installment of a series of articles written expressly for its columns by the spirits whose names are appended thereto, through a medium who has an unimpeachable character, and whose sensitiveness to spirit intelligence is best proven by the internal evidence furnished by the articles themselves. We assure our readers that a rich treat is in store for them, and a wonderful evidence of the psychic power of spirits to control the mind properly sensitive. The first one is from Wm. Denton, under the caption of "Terrifying Prophecies," in another column.

WHAT IS HIS SPIRITUAL WEALTH?

Jay Gould has passed the rubicon of death, and is now in position to take an inventory of stock and figure on the size of the check he can present at the bank of love and philanthropy. This is a bank at which he did not have much of an account while he was rolling up his tremendous fortune of dollars, together with the curses of those he robbed.

It is a question with many whether it is fortunate for a country in which a single man can accumulate \$75,000,000 or whether it would be an unfortunate country where a man could not accumulate \$75,000,000 or more, but viewing the matter from the spiritual standpoint, it is a good deal more unfortunate for the man than for the country in either event if the spiritual and humanitarian impulses are crucified in the process of accumulation. But as long as men are taught to believe that selfishness is the master motive of human action there will be millionaire Jay Goulds on earth, and pauper Jay Goulds in spirit life.

In a general examination of candidates for admission to the bar at Albany, N. Y., the committee of judges declared that the applicant best qualified to become a lawyer, as compared with all the boy students, was Miss Grace E. Robinson, a slender young woman, with wavy brown hair and an attractive face. If admitted, she will be the first of her sex to practice at the bar of Albany County.—*Indianapolis News*.

If the youth of the country do not pay more heed to their intellectual training and less time and attention to foot ball, cigarettes, and lager beer, the girls will eventually outstrip them in every worthy avocation. It is a refreshing indication of our progress to note the avenue opened for woman's advancement. She will "get there," too, if given an opportunity.

The death is announced of Charles Martial Allemand-Laviege, Primate of North Africa, known as the "Black" Cardinal, by reason of his crusade against slavery in Central Africa. His death brings Cardinal Gibbons, of this country, much nearer the Papacy, and indeed every indication points to his elevation on the death of Leo XIII. This will be another step of the Tiger towards the transference of the Papal See to America. There are rumors that Archbishop John Ireland, of St. Paul, is to be decorated with the cardinal's red hat.

Written for the LIGHT OF TRUTH.

THE GIFT OF SLATE-WRITING.

MRS. N. L. ROBERTS.

I want to tell the readers of the LIGHT OF TRUTH about a sitting I had lately with W. A. Mansfield for slate-writing. The doctor resides at 1426 Cedar Avenue, Cleveland, O. He is a young man of prepossessing appearance, on whose face honesty is plainly written. I wrote my questions on slips of paper, folded them small and tightly and mixed them well together. I then took two slates and washed them thoroughly. The doctor gave me a small piece of pencil about as large as the point of a pin, I dropped it between the slates and then bound them tightly together with my handkerchief, the doctor placing his thumb on the first tie while I made the second. I then took up one of my pellets at random and placed it in the folds of my handkerchief. I then placed the slates on the table before me, with my hands upon them. I had done all this according to the medium's instructions. After I had sat for a minute or two, the doctor said: "Have you a friend on the other side by the name of Sinton?" I replied that I had. "Well," said he, "there is a gentleman here by the name of Sinton (he then spelled the name) who is very anxious to write to you." I replied that I hoped he would. After another minute or two, he said again: "There is a Mary here, she is your child; she went away when she was small, but has now grown to womanhood." After sitting some time, he said: "They want you to turn around and put the slates on the floor, and put your feet upon them." This I did. Presently I heard the sound of writing, very faint and soft. In about ten minutes, he said: "They have finished." I took up the slates and found one side of them covered with writing in eight different colors, said to be taken from the carpet, and signed James Sinton.

We examined the carpet and found every color in it to correspond with those on the slate. I then took two more slates and bound them together as before, and placed my hands upon them. After sitting a short time Dr. Mansfield caught up a slate that was lying on the table near me, and gave it a shove that sent it half-way across the room. After sitting a short time longer the medium sprang up excitedly and exclaimed: "They want you to put the slates on your shoulder," which he assisted me to do, he taking hold of one corner and I the other. No sooner had we done this than I heard the sound of writing, very sharp and plain, which continued for some time, then came three sharp raps indicating that the writing was finished. I took them down and was about to untie them when the doctor exclaimed: "Put it on your shoulders again, quick. They want to write some more." I did so, and in a few moments I heard the sound of the pencil moving on the slates. "They are not writing," said the doctor. "They seem to be making straight lines." "Perhaps they are drawing something," I said. Immediately there were three sharp raps upon the slate. After a while I heard the sound of writing, which was continued for a minute or two; then came three raps. "The have finished," said the doctor. I opened them and found one side of one of the slates completely covered with fine writing. There was a long message from my mother with her name in full. Then there was a short one from my daughter Mary, who passed over at the age of twenty-two months, but has since grown to womanhood. The sounds which we heard, resembling long lines being drawn was a vine with four small pink buds. The medium then arose and took up the slate which he had thrown on the carpet. We found a short message on the under side signed Archie Sinton, a brother who passed to spirit life at the age of fourteen years, forty-one years ago. This message was written on a single slate lying on the carpet about five feet from us, and written without any pencil whatever.

I strongly advise all skeptics and doubters to have a sitting with Dr. Mansfield; he will do them good.

Glenview, O.

A Roman Catholic priest addressed a sermon to his congregation recently, from which the following sentences can be culled as a fair sample of the whole:

"When the Church needed armed men to enlist as crusaders the young men of the Church shouldered the musket and sabre and obeyed the orders of the Church. When the Church wanted to get rid of the Saracen, the faithful rose en masse and exterminated them. The Church may have need to call upon you to defend her rights in this country, and I know our young men will obey the Church again and take up arms to exterminate the enemies of the Church. The Church is the voice of God, and the Church through its priests tell you who to vote for and who not to vote for. They say Catholics are enemies of public schools. We certainly are enemies of the public schools. Brethren, render unto Caesar that which is Caesar's in the name of the Father, Son, and Holy Spirit, Amen.—*Toledo American*.

As soon as a man accepts public favors or worldly honors, he is compelled to measure his liberty of speech and freedom of action. Individual progress ceases where a sacrifice of independence begins.

WHO WILL HELP?

(To the Editor of LIGHT OF TRUTH.)

Permit me through your paper to make an appeal to the Spiritualists at large in behalf of Mrs. Wilson, the widow of that veteran pioneer, E. V. Wilson. Spiritualists can help her and themselves at the same time. She has the plates of her husband's book, "The Truths of Spiritualism," compiled from twenty-five years' experience of what he saw and heard. The book has a fine picture of Mr. Wilson and contains 300 pages, and is calculated to force a belief of Spiritualism upon every one who will candidly read it. Mrs. Wilson wants to get out another edition of 1,000 copies, but she has not the necessary means. An old friend and admirer of the great E. V. will advance the money, without interest, to issue the edition provided she can get subscriptions enough to pay him back when the books are ready. You are not asked to advance the money and wait until the book is printed, but we wish a guarantee that sufficient of the books will be taken and paid for when the book is ready for delivery. Individually, I will take and pay for at the selling price, \$1.50, ten copies, besides I will personally canvass among my friends for subscriptions.

I now appeal to your readers to take hold of this matter. Let every one who will agree to take one or more copies drop Mrs. Wilson a postal card to that effect. Her address is 127 Cortland Street, Chicago, and the amount can be pledged within the next ten days, and thus a life-long worker will be assisted, the cause of Spiritualism advanced, and the departed Wilson will feel such relief as only a devoted husband can feel when aid is extended to his destitute widow, and you will be blessed. Any inquiries or subscriptions may be sent to Mrs. Wilson or to

ALFRED WELDON,

Box 381, Chicago, Ill.

Written for the LIGHT OF TRUTH.

The Cause in Monroe Centre, O.

It is seldom the name of this once well-known stronghold of Spiritualism finds its way into the public prints of the present time. For various reasons the large society which once flourished here became disunited and there are to-day but few of the representatives of the cause living in this vicinity, yet these few remain faithful to the teachings of our beautiful philosophy, which fell from the lips of those pioneer teachers of the ever-living truth, in the long ago. A. B. French, E. V. Wilson, Dr. E. B. Wheelock, O. P. Kellogg, Mrs. Miller, Mrs. Colby and many others. Organizations is the great need of Spiritualism at present.

There should be State organizations which should furnish several able public speakers and test mediums to act as missionaries to carry the "glad tidings to all people," and especially to those of the faith who are precluded by distance or lack of means from the social and religious privileges enjoyed by large societies, surely our large and popular camp meetings might devote a portion of their income yearly to this purpose, and much to their advantage, as the interest thus aroused in the public mind would become more general, and the increasing desire to investigate this great truth would but add to the number of those who annually gather there for the purpose. Spiritualists every where might contribute to the fund according to their means for the same purpose. There is scarcely a town, hamlet or county school district in the United States that has not one or more Spiritualists among its population, and were Spiritualists alive to their interests they would see the propriety of utilizing this broad field for the future good of the cause. Children of Spiritualists every where should become familiar with the religion of their parents, through its best and ablest teachers, instead of being allowed to drift into the churches to be taught to shun all truth that does not come through the popular orthodox channel. Organization then means growth to the cause through the education of the masses in free thought; and an untrammeled religious inheritance for our children. A few of the friends recently had the pleasure of listening to an address by Mrs. Celia Loucks, of Findlay, O., given at the home of the Misses Mitchell, of this place. The subject was "Liberty," and should have been heard by every voter in the land for the great privilege of the ballot is too lightly prized and too loosely guarded by this people, as we may yet learn to our sorrow. Mrs. Loucks is a pleasing speaker and her control of a high order. She is also a superior psychometrist and test medium as many can testify. Societies engaging her in many of the above places will be well repaid. Yours for truth,

MRS. L. E. WOOD.

Kelloggville, O.

(Written for the LIGHT OF TRUTH.)

ANTIQUITY UNVEILED.

H. W. BOOZER.

No person of intelligence and reflection but has pondered deeply on how the system of Christianity was first given existence, with the causes leading to it, including the details which made its early history.

Here we find ourselves with laws, usages, and institutions which exist only by the authority of that of which the dim past has given us next to nothing in the way of information. For this reason the book "Antiquity Unveiled" is really the great book of the century to every person who lives where Christianity prevails. It gives us these secrets long buried, and most truly and actually unveils the past.

The question as to whether Apollonius of Tyana was really the Jesus Christ of to-day is one of the least of its revelations, and could well afford to remain disputed in view of the fact that the testimonies of the mass of returning spirits tell they have not found Jesus nor can they learn from others of such a personage, against the exceptional statements of a few. The great value of the work consists in the testimony of the witnesses who lived at that time; the story of each being so diversified in detail and individualized by the relator, as to amaze the intelligent truth-seeker; who, prepared as well as he may be with a knowledge of spiritual things, is yet overwhelmed by such a wonderful attestation.

LATEST IN SCIENCE.

A NEW ANESTHETIC.

Dr. Liebermann, says the *Medical Record*, has discovered a new local anesthetic in the small-leaved cocoa plant of Java which he calls tropisin. It is not related to cocaine, but to atropine. It is quicker in its action in deadening sensibility and subject to none of the after effects which are sometimes caused by the use of that alkaloid.

A metalized cloth, is a recent invention. Any cloth, wool or cotton, is steeped in the metallic solution, dried, and finished. It is claimed for this cloth that it is proof against disease germs.

A NEW THEORY OF SLEEP.

Nature copies from the *Revue Scientifique* a new theory of sleep advanced by Herr Rosenbaum. Sleep offers one of the most difficult problems for solution, because it is so complex in character. The new theory is that sleep is caused by the activity of the nerve cells, causing them to become surcharged with water. The repose of sleep allows this water to be discharged into the blood and when this is accomplished the person normally awakes. This, however, is only theory and fails to cover the facts. The sleep produced by anesthetic and narcotics, or that of hibernating animals can not be thus accounted for.

Miscellaneous Articles

WHO ARE THE A. P. A.'S?

In a letter to the *Daily Gate*, of Keokuk, Iowa, of November 22, A. Schueller defends the A. P. A. thus:

"A word to those of our Protestant fellow-citizens who oppose the A. P. A.'s because they stir up the community, hurt trade, do away with good feeling, etc. Let me draw a picture for your benefit. Suppose that order came from Rome releasing Catholics from all allegiance to the State. Now mind, this very same thing has been done over and over in Germany and other countries and has been observed by the faithful. What will you do? 'Why, there are 27,000 soldiers of Uncle Sam to bring the rebels to terms,' you say. I am ready to bet that one third of those soldiers are Romanists. Against them are probably 300,000 more or less armed Romanists, scattered all over the country. You are at their mercy. History tells us that means, 'This is a hallucination of a crank!' I hear you say, 'I wish it were.' And now I am going to reveal to you the innermost secret of the A. P. A. This organization is bound by oath to prevent our liberties from being swept away on the day of conflict, it will see to it that the people are not overcome like a lot of fools. That is the business of the American Protective Association all over the country.

"I know to say all this is a dangerous thing, as you will understand when you hear that we receive constantly letters threatening this or that member with death. Let me say right here that so far we have paid very little attention to them. With the help of a detective, however, we have found who two of the writers were. The letters I referred to are the ones ornamented with pictures of a bleeding heart pierced by a dagger. Now let me tell those two would-be assassins and that their names are known to five of us only, at present. If any of us should be killed over 600 will learn the names of the two within a day and then let them look out for their hides. Those two we hold responsible for the safety of every A. P. A. As far as I am concerned, I prefer to die for a cause worth dying for.

"Charge is brought against the A. P. A. that they combine for the purpose of electing their men at the polls. This might seem a serious charge. But listen to this story: You must likely have heard of the revolution in Germany in 1848. The German people tried to do what the American colonists succeeded in doing—do away with kings, counts, and nobles and become a free and united nation. My father was a rebel (?) too, and was placed once as a sentinel at one of the gates of my native city. A great number of armed citizens had left the city to search the country. My father heard some shots fired and soon after some of the militia came running back to the city. 'Did you meet the enemy, did you shoot?' father asked. 'Yes, we did,' they answered, 'but they are shooting too, the nasty fellows.'

"We are charged with doing what the Romanists have been doing all the time over the whole country, using pulpit and confession both in order to elect their candidates. I read that at the last election in different cities priests had been seen leading the faithful to the polls. I have heard people say that during session of the legislature or senate Roman priests up to three and four are constantly in the lobby of the capitol at Des Moines.

"There are a good many things which I would like to say yet, but there must be an end to everything. You know now what the A. P. A.'s are about. Judge for yourselves, I have given you plain talk. Our worst fears may be unfounded, there may be a peaceful solution possible, I wish it were. I wish there were no necessity of A. P. A.'s. All the members of this organization are peaceful but determined citizens, we never break up meetings of any kind—never threaten anybody's life—are independent voters—can not be led like a herd of sheep—we all can read and write—most of us are members of churches—our list of membership represents all vocations—we are determined and fearless—one for all and all for one. Defenders and guards of our liberties we are, and if we have any secret wish, it is to see the backbone of the political power of Rome broken beyond repair, so that we may live in peace with our Roman fellow citizens to whose spiritual faith we bear no grudge at all."

PRIESTLY CELIBACY.

The following item from the *Catholic Times and Catholic Opinion*, November 11th, tells Romanists that the priestly celibacy is a glorious good thing and that the unmarried priesthood are not the victims of a cruel Church law. Martin Luther and Protestantism, with its married clergy, are no improvement over the celibate Roman priesthood, and Galen, a pagan of the second century, is quoted as good authority that the celibacy was practiced among the early Christians.

The fact is that celibacy has been known and extensively practiced by fanatical monks long before the Christian era. Romanism, like Roman ritualism, are of pagan origin. We are ready to give credit where credit is due, and to make the public statement that the Roman Church did not invent the celibacy of her priests, but borrowed it from paganism. Dives! Romanism of its pagan superstition and idolatry and you will see his holiness, the Pope, standing upon St. Peter's chair like a "dressed" turkey in front of a butcher shop before Thanksgiving Day.

The priestly celibacy of the Church of Rome is a fraud and a sham. Priests, monks, and nuns, as members of the great *genus homo*, are men and women like the rest of human mortals—the celibacy notwithstanding—and the fact that Romanism is so very prolific in all its branches shows that celibacy is no prevention of propagation.

Romish orphan asylums, whose name is legion, are surely not stocked by the off-spring of "dead" fathers and mothers. The secrets of the "holy" confession box could enlighten the American public on the mysterious origin of Romish orphans. Priestly celibacy for the time being debar the Romish priest of a legal marriage according to a law established in the eleventh century, but the celibate priesthood is by no means childless, the Romish assertions to the contrary notwithstanding. Read the Romish interpretation:

"During the last hundred years certain French physicians, foremost among whom was a certain Dr. Lallemand, under the influence of atheistic ideas and false science, taught that celibacy was impossible, and a danger to health. This was, of course, flattering to human passion. Sir James Paget, who stands pre-eminent as a physician, was one of the first in his country to point out how utterly false and full of harm such teaching was. In his 'Medical Essays' he attacks and refutes the French physicians. Dr. Henry Lee and Professor Humphreys, of Cambridge University, are prominent medical men who have also shown, on physiological grounds, that the French physicians were wrong. In its last issue our medical contemporary, the *Lancet*, does splendid service to the cause of morality by emphasizing the teaching of these great English physicians. In a long leading article it points out how negligent many parents are in properly instructing their children in the dangers of the passion of lust; and how that passion is 'excited by lewd imaginings, loose talk, and sensual scenes.' It also points out how 'vice is voluntary, and it is only by the exercise of a resolute self-will that virtue is maintained.' It draws attention to the great mischief done among young men by the pamphlets of quacks. These pamphlets are based on the false French teaching, and lure ignorant young people possessed of a morbid curiosity as the moth is

lured to the candle. It is most gratifying to find that great leaders in the English medical profession supported by the leading English medical paper, are now proving the ancient teaching of the Catholic Church by modern, independent, scientific research. Luther and Protestantism scoffed at celibacy. The great pagan physician, Galen, who lived in the second century, testifies to the practice of celibacy among the Christians of his time; and now, at the end of the nineteenth century, the Romish Church still proclaims the possibility and advantages of celibacy, and modern science declares that she is right."

ROME AND PROSTITUTION.

Legalizing harlotry, no doubt, leads to this vice. According to ex-priests of Rome and others, the confessional and the forced celibacy of the priests is a fruitful source of social impurity. The Church of Rome grants for cash dispensations to break the seventh commandment, and according to ex-priest Rev. J. A. O'Connor, the priests sell masses to the keepers of houses of ill fame for the prosperity of their business. M. M. Wolfe, superintendent of the Memorial House for Homeless Girls in New Orleans says: "I visited a 'Gilded Palace,' and talked with the proprietor, who had kept a house of prostitution for thirty years. She told me that her house was the most genteel and quiet of any in this city, and that in all the thirty years she had been in business, she has never been obliged to appear before the police court. The inmates of this house were young girls. She said when she first got them they were kept for a time quite secluded, not permitted to appear in the parlors until she had taught them that even in a house of prostitution they need not go down in the mud. And she also taught them their duty to the Church. In a room of this house candles burn before a crucifix, and a fountain of holy water stand by a cold, hard image where these poor creatures prostrate themselves, making the sign to the cross and mumbling prayers."—Rev. A. Smith.

A DAINY CHRISTMAS GIFT.

We wish especially to call the attention of our readers who may desire to make holiday gifts to their friends to the charming little volume of poems by Edith Willis Linn, the daughter of Dr. F. L. H. Willis, as being exceedingly appropriate for this purpose, involving but a small expense. It is for sale at this office for \$1.00. Those who have not read this dainty work are not aware what they have missed. See what the press say of it:

No one can open this charming volume and read a single stanza without being struck with the conviction that he has found a true poet; one with the poet's heart full of grand aspirations for the good and the true, with the poet's eye that sees the thought and feeling which throb through the universe, with the poet's tongue to interpret high thought and feeling in melodious measure, and with the poet's pains taking spirit that will not utter the imperfect. There is no ambitious, labored epic here, but little lyrics and sonnets, each one exquisitely perfect in form, and pulsing with the spirit of music, feeling, profound feeling. We have found a poet! One that dare sing with Longfellow's self.—*Picayune*, New Orleans, La.

Truly they are called rightly. They are poems whose purity of conception, sweetness of tone, and graceful rhythm stamp them as the effluence of an inspiration. They have the beauty of true gems, and, as such, a brilliancy that must last.—*Baltimore American*.

A regular reader of Miss Willis' verse receives therefrom an impression, not only of rare moral and poetical power, but also of uncommon purity. There is little current verse, except Mr. Whittier's, which compares with hers in this particular.—*E. R. Champlin*, in *The Christian Union*.

Indeed, all her poems are gems, there is not one that is not pregnant with what they may be called sweetness and light.—*The Jury*, Rochester, N. Y.

The poetry of Mrs. Linn is characterized by sincerity, delicacy and a fine reticence of expression. There is no exuberant gush in it, no straining after startling effects, no constant use of adjectives against nouns, in the effort to say weak things in a strong way.—*Rochester Post-Express*.

It is not merely or mainly because the gifted author is one of us that we take pleasure in commending this sweet little volume, of which it may be said that the author has chosen mainly simple and unambitious themes, but has well sustained the purpose of gliding and enhancing them by her treatment. The style is graceful as well as tender.—*Rochester Union and Advertiser*.

Mrs. Linn's muse finds in every place and object something to embody in fitting verse; alike in the ruins of the past and the glories and wonders and the most familiar things of the present. She sympathizes with the sorrowing, revels with those who rejoice, and holds companionship with the thoughtful and the studious.—*Banner of Light*, Boston, Mass.

With an inherited poetic temperament, her thoughts spontaneously clothe themselves in song. There are over one hundred and fifty of these poems, written when the author's heart beat in responsive measure to some event or scene, and her thought crystallized into gem-like beauty.—*Progressive Thinker*.

The author's muse has led her through city and country, through our own and foreign lands, over land and sea, by river and shadow. There is a wonderful variety in the little volume. It has been a satisfaction to sit with it and enjoy it.—*Albany Journal*.

It is a woman's book, a woman's heart and love show on every page and the joys of woman's home life are sung. The inspiration is drawn from the daily looking into the eyes of little children, from the view she sees through narrow windows, and from the poet's soul, which gives beauty to common things.—*Catholic Union and Times*.

The reader who comes across Mrs. Linn's little book will be attracted by its contents and feel the desire to give them a fair reading. She writes with pleasing grace and true feeling, also with a closer observation of metrical rules and forms than we always find in the young poet. There is no doubt Mrs. Linn possesses the real poetic gift which deserves to win larger recognition than it has yet attained.—*Unity*, Chicago, Illinois.

The dainty volume of over one hundred and sixty-seven pages is filled with charming little verses, such as please us while weary of more serious literature, the mind wishes rest and change.—*The Arena*, Boston, Mass.

There is not a poor or prosaic poem in this book.—*Woman's Journal*.

The subject of the poems have been selected with great care, and given a careful rendering. They are full of pathos and merit, forming a handsome book.—*Godey's Ladies' Book*.

A volume of poems by Edith Willis Linn, published by Charles Wells Moulton, of Buffalo, contains a large number of graceful, musical verses, revealing a fine feeling of tenderness and purity.—*Philadelphia Evening Bulletin*.

Variety of measure, maturity of thought, cultivation of form.—*Boston Evening Transcript*.

One finds so many good things in the little book of "Poems," by Edith Willis Linn, that it is embarrassing to choose from them. It is rare, indeed, to find in the work of an author so little known, such grace of form, such beauty of imagination, such sweetness, and humanity of thought.—*Buffalo Courier*.

They show a very good and true ear for the rhythm of verse and they are remarkable, probably more than in any other way for the constantly recurring expression of trustful piety, a serenely undisturbed faith, in what are called "the verities of religion," and the unflinching evidence running through all of the pages of a gentle, sweet feminine personality.—*Chicago Times*.

There is a charm and dignity about many of these short pieces of verse which bespeak for their author no small share of genuine gift and conviction. A note of awe and spiritual womanliness is struck on every page, and the style is free from pretension as the thought is innocent of morbidity.—*The Week*, Toronto, Canada.

The *Better Way* died a few weeks ago, but phoenix-like rose again from its own ashes in the form of the *LIGHT OF TRUTH*, which, C. C. Stowell, the former secretary, Sampson-like, has undertaken to "tote" upon his own shoulders. Bravo, brother! may complete success crown your Herculean efforts.—*Spirit of Truth*.

SPIRITUAL BOOKS.

For sale at the Office of
THE LIGHT OF TRUTH,
Room 7, 206 Race St.,
CINCINNATI, OHIO.

The following list contains most of the best works on the philosophy and science of spiritualism and kindred subjects, which are kept in stock at this office. Remit by postoffice money order, registered letter, or draft on Cincinnati or New York. Do not send drafts on local banks. *Stamps will positively not be taken in payment.* Send all orders and make all remittances payable to C. C. STOWELL, Room 7, 206 Race Street, Cincinnati, O.

The Conspectus of the Sacred Heart, by Hudson Tuttle. This book was written for an object, and has been pronounced equal to its exposure of the diabolical methods of Catholicism to "Uncle Tom's Cabin." It should be read by every man, woman, and child who love their country, their religion and their God. Price, in paper, 25 cents; in muslin, 50 cents; postpaid, 30 cents. For sale, wholesale and retail, by C. C. Stowell, of Hudson Tuttle, Berlin Heights, O.

Life in Two Spheres, by Hudson Tuttle. In this story the scenes are laid on earth and in the spirit world, showing the life of spiritual beings. All the questions which arise on that subject are answered. The Spiritualist will be delighted to find here the life of spiritual beings, and the Church member gain a full and perfect idea of the teachings of Spiritualism. 24 pages, postpaid, 50 cents. For sale, wholesale and retail, by C. C. Stowell, of Hudson Tuttle, Berlin Heights, O.

Studies in the Outlying Fields of Modern Science, by Hudson Tuttle. This work essays to utilize and explain the vast array of facts in the purpose of presenting the spiritual philosophy and the real life of spiritual beings. All the questions which arise on that subject are answered. The Spiritualist will be delighted to find here the life of spiritual beings, and the Church member gain a full and perfect idea of the teachings of Spiritualism. 24 pages, postpaid, 50 cents. For sale, wholesale and retail, by C. C. Stowell, of Hudson Tuttle, Berlin Heights, O.

Beligion of Man and Ethics of Science, by Hudson Tuttle. Not servile trust to the Gods, but knowledge of the laws of the world, belief in the divinity of man and his eternal progress toward perfection is the foundation of this book. 32 pages, finely bound in muslin, sent, postpaid, \$1.50.

What is Spiritualism? Rules for the Formation of Circles and Cultivation of Mediumship, by Hudson Tuttle. This book is a practical guide to the study of Spiritualism. It contains a full and complete view of Spiritualism and the character of its supporters. Single copies, 5 cts.; 7 copies, \$3.50; 30 copies, \$10.00; postpaid, 5 cts. For sale, wholesale and retail, by C. C. Stowell, of Hudson Tuttle, Berlin Heights, O.

From Soul to Soul, by Emma Rood Tuttle. This volume contains the best poems of the author, and some of the most popular songs with the most beautiful lyrics. The poems are admirably adapted for recitations. 225 pages, beautifully bound. Price, \$1.50.

Was Abraham Lincoln a Spiritualist? by Mrs. N. C. Maynard. The most remarkable book of modern times, cloth and gold, 16 illustrations. Price, \$1.50.

Antiquity Unveiled. Ancient voices of spirit realms disclosing most startling revelations, proving Christianity to be of heathen origin. Lucidatory and conclusions by the compiler, comments on the spirit communications by J. M. Roberts, former editor of *Mind and Matter*. Price \$1.50, postage 12 cents.

Gleanings from the Hesperian, by Hon. A. B. French. Contents: Dedication; Life sketch of Hudson Tuttle; The World of Spirits; The Legends of the Buddha; Mohammed; Joseph Smith; Conflicts of Life; Power and Energy; Anniversary Address; Ecstasies of our Age; What is the Future? Dedication Address by J. M. Roberts, former editor of *Mind and Matter*. Price \$1.50, postage 12 cents.

A Little Pilgrim, by Mrs. Oliphant. A pretty story, full of spiritual thought and food for investigators. A good book to introduce to those seeking spirit life and comfort. Pocket Edition, price 15 cents.

A Romance of Two Worlds, by Marie Correll. Author of "Wormwood," "The Lullaby," etc. No. 8 of the Delmore Series. Price 50 cents, postage 5 cents.

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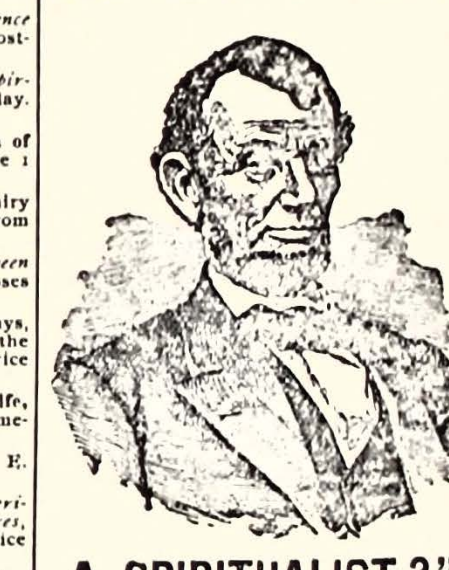
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NEWS FROM CORRESPONDENTS, Continued.

LOCALS AND PERSONALS.

—We are pleased to note that Brother A. C. Ladd has fully recovered from his illness. Our New Orleans correspondent has a good word to say for him.

—The Ladies' Aid of the Union Society has adjourned until the first Wednesday in January, 1893, when the work for the new year will be resumed with renewed effort and vigor. In the mean time the members individually wish each other a Merry Christmas and a Happy New Year.

—The Ethical Spiritualists of Cincinnati will hold services Sunday afternoon at 2:30 o'clock at 227 Main Street (Lincoln Inn Court—first floor), this city. At 7:30 p. m. services will be held at Hayman's Hall, corner Fifth and Monmouth Streets, Newport, Ky., both services being conducted by Mrs. M. E. Ricker.

—A grand spiritual watch-meeting will be given for the benefit of the Society of Union Spiritualists by A. Willis, assisted by trance, slate writing, materializing, and trumpet mediums, at G. A. R. Hall, 115 West Sixth Street, on New Year's Eve, December 31, 1892. Tickets 50 cents. Particulars given by the committee.

—Prof. or Dr. M. King, that indefatigable worker in the cause in this State, will take up his quarters again in Cleveland for the Winter. This is his sixth consecutive visit to that city for the winter months, where he teaches phrenology, psychology, physiognomy, physiology, hygiene, and metaphysics. He makes parlor entertainments a specialty. His summer months are devoted to the Mantua Station and Ashley Camp meetings. Letters addressed to Prof. D. M. King, Mantua Station, Ohio, will always reach him in safety.

—Dr. Wilson Nicely's little pamphlet, entitled "Life Beyond the Grave," has been placed on sale at this office. The same gives an account of spiritual phenomena witnessed by the doctor in the presence of various media, and is a good document to place in the hands of those searching after something higher than dry orthodox or priestly dogma, or something more soulful than cold Materialism. The price of the pamphlet is ten cents, postage free.

—Mrs. M. E. Ricker, who during the summer vacation of the Society of Union Spiritualists gave trance lectures at G. A. R. Hall, 115 West Sixth Street, at 3 o'clock p. m., has taken a hall at Lincoln's Inn Court on Main Street, where her lectures at the above mentioned hour will be continued every Sunday. All are invited to attend. Success go with the lady in her new undertaking. She also gives Sunday-evening lectures in Newport, Ky.

—The Ladies' Aid called a special meeting on Wednesday, December 7th, at 2:30 p. m., at G. A. R. Hall. The members responded cheerfully, many being present who have not been in regular attendance. The object of this meeting was to form a plan of work for the coming year. Business progressed with satisfaction; yeas coming in plentifully, says being entirely absent. Business over, some time was spent in pleasant conversation, when the society adjourned to meet again Wednesday, January 14th, 1893. As this will be our last report this year, let us thank the LIGHT OF TRUTH for its continued kindness, as also wishing it success and a Glad New Year.

—Miss Abbie Judson, who has been for some weeks indisposed, caused by over-exertion in missionary work, has recovered, and is once more able to continue her angelic ministrations to heart-hungry humanity. She will also resume her interesting letters to our readers. Of our new venture she writes: "The LIGHT OF TRUTH is a grand paper. We have good papers in different fields of spiritualistic work, but the new methods of yours meet several needs. The arena which you offer, on which the best minds in our ranks can fairly sustain their special views, the generous and able response of our best thinkers to your invitation, and the admirably conducted column for the 'Children's Lyceum,' make special points that are most gratifying to all who wish to see our cause advance."

—Last Sunday's services at G. A. R. Hall were characterized by their usual good attendance—a good feature in Mr. J. Frank Baxter's ministrations, and which speaks well for his powers of attraction as a medium and a lecturer. The subjects chosen for his discourses were popular ones—as they generally are—and well presented; for Mr. Baxter is not only a pleasing and interesting lecturer, but logical in his deductions and conclusions. Nor does he leave a field untraversed by which he can fortify himself in the onslaught, and carefully guards his tracks left behind; or covers them from sight of those critics who are always on hand to do some fighting after the battle is over. As such a speaker, Mr. Baxter naturally requires somewhat lengthy arguments, but the hearer is gratified in the end by the exhaustive manner in which the subject in hand has been elucidated. So it was with last Sunday evening's subject, "Spiritualism and the Church face to face." To attempt to give a synopsis of this lecture would be like trying to build down an encyclopedia. We would not know which to mention or which to omit. But we will say this much: We have never yet heard Spiritualism so well proven by the Bible as on this occasion, and we should have been awfully jealous had a Christian or orthodox minister in an opposite direction attempted to prove Christianity true by the phenomena of Modern Spiritualism. But this was not Mr. Baxter's sole intent. He was simply knocking down orthodox objections to our philosophy by proving that Christianity had its origin in similar phenomena as are taking place to-day—showing the absurdity of such objections in the light of reason and investigation—though reason was often the last thing thought of by objectors, to judge by the methods employed to denounce Spiritualism; namely, total ignorance of the subject handled. In the course of his lecture Mr. Baxter also drew some excellent parallels, made timely hits and gave a number of graphic descriptions which were so well impressed on the audience as to bring forth good humor, continued attention, and generous applause. The audience appreciated the speaker's efforts and exhibited it when good taste permitted. Mr. Baxter, too, seemed untiring, which proved the reciprocal feeling existing between the house and the instructor—an attentive audience always producing an interesting speaker.—Of the spirit tests given after the lecture we can hardly say too much in praise. There was a sweet pathos connected with all of them so that the entire seance leaves an impression on the soul as if it had been temporarily transported to a fairy land, and brought back with it a tender and gratifying recollection of what had been experienced. About twenty tests in all were given.—Next Sunday Mr. Baxter will lecture on the "Pilgrim vs. Puritan" in the forenoon, and "Spiritualism and Morality" in the evening.

Portland, Ore.

The Ladies' Auxiliary of the First Spiritual Society, of Portland, met at G. A. R. Hall, on Thanksgiving Eve, for a social, Mrs. R. Biglow presiding. Notwithstanding the pouring rain there was a very large and intelligent audience, numbering 200 or more, with anxious faces waiting for the opening exercises.

The program commenced at 8 o'clock by a grand piano solo by Professor Nieberding, after which the president, Mrs. Biglow, read a very appropriate essay, and proceeded to introduce the other members taking part on the program. Two little girls of five and six years of age, Misses Cridge and Ditchburn, deserve of special praise, though none failed of being appreciated. After the program had been fully rendered, the ladies' baskets which had been nicely decorated with rare flowers and filled with all the most dainty nicknacks from the Thanksgiving tables were brought out and auctioned off to the highest bidder by a gentleman who had just arrived from the East and who, by the way, was a royal expert at the business. We did not learn his name. Some of the baskets brought one dollar and fifty cents to two dollars. The net proceeds were twenty-six dollars. Each basket contained the name of the lady donating it, and the man who purchased it was entitled to help the lady eat the contents. After a social chat the floor was cleared and all who desired took part in a pleasant dance after the music of Prof. Wisler on his flutina. With many thanks from the ladies and all who were recipients of the very pleasant evening's entertainment, the ladies hope to have it repeated ere long with many added attractions.

The First Spiritual Society has been an organized body in Portland many years and has always managed to keep the ball rolling so as to afford all strangers an opportunity to know that the open door for spiritual truth is with us.

We have had many of the best speakers and test mediums in our city, and are also blessed with some good home talent. Two well-filled halls meet every Sunday evening, anxious to listen to the truths that may fall from the lips of our inspired teachers.

Good mediums that may wish to visit this city will be made welcome and receive good support by our people.

I am very much pleased with the LIGHT OF TRUTH and shall continue to take it and recommend it to my friends, with best wishes for its prosperity.

Fraternally, D. H. HENDER.

Summerland, Cal.

Sunday, December 25, 1892, having been set as a day for Spiritualists throughout the world to meet and make their subscriptions for shares on their contributions towards this movement, we desire to say that the movement is to place Spiritualism upon a strong financial basis, believing that the cause will, like the Church, have influence and standing in the world in proportion to its material possessions. The trustees of the association are to be selected by the shareholders, and are to be successful, practical business men and women, who will be competent and safe, with whom to trust the success of the cause.

Next it is proposed to build and maintain educational and scientific institutions of various kinds to promote the interests of humanity and the cause of Spiritualism; to make conditions that natural mediums may be properly developed and sent into the world to demonstrate the truths of our belief to all mankind; to establish a college for healing mediums that will issue a diploma that will protect them against prosecution from quack medical societies; to establish homes for mediums who have devoted their lives to the cause.

These subscriptions for shares and donations are to secure the Ortoque Rancho, the lots in the town site of Ortoque, and one thousand lots in the town of Summerland, and to establish a fund to aid in building these institutions. The land and lots are to be sold and the proceeds devoted to the same purpose. The rancho is underlaid with oil, gas, and other valuable products which are to be set aside to continue the good work.

A small donation from each of the million of Spiritualists in the world would establish this movement. Send money to the Commercial Bank, of Santa Barbara, Cal., to the credit of the Summerland fund, and notify this committee at Summerland.

As Mr. Williams has offered to deposit the money to pay for one share for every ten shares secured to be subscribed by any one, we suggest that this offers an opportunity for societies and others to aid poor and worthy mediums to secure lots for a home as subscriptions for shares could be credited to them, as shares will be accepted at par at any time for lots, the medium could then exchange her commission shares for lots.

Fraternally for the cause,
J. WARREN DARLING, } Committee
Z. T. CROOK, } of
W. D. WHEELER. } Citizens.

Canada.

Hamilton.—Another filled hall greeted the members of the Spiritual Association. Mr. George Maddocks ably presided and opened the services. Afterwards "Hamadriads," the spirit control of Brother Walrond, delivered a most impressive address on "The Consolations of Spiritualism." Death, the control said, had been robbed of its terrors through the evidence of demonstrating immortality. To the bereaved Spiritualism became a comfort, for it enabled one and all, without reference to sect or creed, tribe or nation, to realize that though the material body may be cold and pulseless, the spirit was present as a distinct personal and living individuality. Death came as a natural event, and should be as welcome in the majority of cases as any ordinary birth. But the teachings of the Church has enveloped it with so much mystery and terror and uncertainty as to the ultimate destiny of the spirit that even the bulk of Christian people were more or less terrified at the very mention of the word. The guide touched upon the influence of good that Spiritualism had upon social subjects: politics, law-making, criminals, capital and labor, riches and poverty, being analyzed from the spiritual standpoint. The lecture, which was listened to throughout with rapt attention, occupied one hour and a quarter in delivery.

Mr. Walrond has opened a free circle, admitting a few of the public every week for personal evidence of the spiritual phenomena. All those who have hitherto had a sitting have pronounced their firm conviction in the reality of the phenomena.

Messrs. Lewis, G. Maddocks, Garrett, and others, from their earnestness and personal magnetism, are contributing in every way to the spread of the cause in Hamilton.

REPORTER.

St. Paul, Minn.

At a convention of Presbyterian ministers held in Minneapolis, Minn., a short time ago, the Rev. Mr. Harriot was assigned the duty of reading the paper of the day, the subject of that paper, as quoted by the daily press, was "Spiritualism." As is the custom of these reverend gentlemen, he accused Spiritualism of being all that is evil, asserting that the philosophy of American Spiritualism is identical with the Taoists of China, and hence that the Spiritualists were no better than the heathen of pagan China.

Sunday, December 4th, the guides of Oscar A. Edgerly, the regular speaker of the Spiritual Alliance of this city, took for their theme the utterances of the Rev. Mr. Harriot. The guides proceeded in their usual logical and eloquent manner to prove the ignorance of Mr. Harriot in regard to the subject with which he had dealt, and we feel assured that all who listened to Mr. Edgerly on that Sunday evening went away feeling that the cause of Spiritualism had been grandly vindicated, and that even the so-called pagan philosophy of the "Chinese Taoists" is much to be preferred to the "hell-fire creed of the Christian Presbytery."

We think after while the Christian ministers of Mr. Harriot's stamp will learn to keep their mouths shut, lest in opening them, as Pat says, they "put their foot in it." More anon.

An Acquisition to California.

Prof. Joseph Rodas Buchanan, so well known to the thinking world as the originator of new sciences, and especially as the founder of the new Anthropology, has determined to spend the remainder of the century in the genial climate of California, and leaves Kansas City at once for Los Angeles. His readers know that he is the most original thinker of his time, and California will not be disappointed in meeting him, for they will find him not only a genial reformer, but an able teacher—being not only the most philosophic of our orators, but the most eloquent of those who are called philosophers. His style of expression has a peculiar vigor and a comprehensive boldness of thought which are not to be found in the writings of such philosophers as Spencer, Mill, Comte, Huxley, Tyndall, Cousin, and those of Germany. Huxley, who comes nearest to him in this respect, has not his breadth and originality. He has not been, like Humboldt and Darwin, an explorer of the old fields of investigation, but has opened an entirely new field, and aims at nothing less than an entire intellectual and social revolution, and he has carried with him a large body of intelligent readers.—Kansas City Journal, December 9th.

NOTES FROM ALL POINTS

Mancelona, Mich.—Captain H. Eastman writes that a good slate-writing or materializing medium is needed in his town, and if either one of these phase applies, well recommended, he or she can have entertainment with him, that means a good home in a quiet family.

Indianapolis, Ind.—A. Rose writes that the ladies of their local society gave a supper at Mrs. Cashmiers, 131 N. Meridian Street, recently, which was a decided success, at the close of which Mrs. Jacobs gave a trumpet seance. This correspondent also reports an interesting seance, which we will bring in a separate article.

Grand Rapids, Mich.—Our society has issued the following dodger for general distribution: Lectures and phenomena, under the auspices of the Progressive Spiritualists Society, in Elk's Hall, 38 Ionia Street, Grand Rapids, Mich., Sundays at 10:30 a. m. and 6:30 p. m. December 25, 1892, Mrs. Jennie B. Hagan-Jackson, January, 1893, Mrs. Ada Foye, of San Francisco, Cal. If you want to hear from your spirit friends, or witness manifestations of the most marked character, do not fail to hear this remarkable medium, who stands unrivaled by none on the public rostrum. In February this society will introduce to the public a new speaker and medium, Professor Silas W. Edmunds, of Cleveland, O. See daily papers for week-day meetings, and subjects of lectures.—Secretary.

Newark, O.—I attended one of your seances last Sunday evening, given by Miss Sadie Burton. It was a materializing and trumpet seance. The trumpet speaking was given in the light. We received many wonderful manifestations. Each and everyone seated in the circle had friends that materialized, which were recognized by their friends. There were seated in the circle thirteen, and all were highly pleased. Mrs. Burton has given better satisfaction than any medium that has visited our city. I have been an unbeliever in Spiritualism for years, but my friends who have died in the past have materialized to me so that I now believe that spirits return. I am perfectly satisfied with the seances. Hoping than you will publish this, as I am a firm believer in Spiritualism. Hoping in the future I may meet many of the same belief.—Yours respectfully, Frank Gates.

Written for the LIGHT OF TRUTH.

My Beautiful Ship Comes In.

CONNA MAYE MORRIS.

I stood on a cliff one cold dreary day,
Looking out beyond a deep wide bay.
A ship sighted, with pure white sails,
Breasting with courage a mighty gale.
Oh, brave, strong vessel, so staunch and true,
With your gallant captain and willing crew,
Can you meet those angry, fearless waves
That roll high above "dead sailors' graves?"
How they toss and bound the boat's great hull
And away her masts; and a screaming gull
Darts like an imp of evil the crested foam
Which has dashed to fury his ocean home.
Asteroid the billows she drops from sight
My giantess ship, with sails of white.
And I wring my hands in grief and weep
As she sinks her treasures neath the deep.
Ah! yonder I see, "mid dashing spray,
A tall mast rising majestically
And struggling, my ship, at last, in glee,
Rides proudly the waves of an angry sea,
And sails into port with graceful sweep
As foaming waves on her broadside leap,
She gains with safety her haven strand
And acorns to be wrecked in sight of land.

Dewitt, Mich.

Having come to Dewitt for a visit to friends and obtain a little needed rest and recreation, we thought it would be a splendid opportunity of sending in short report of our doing as a medium and lecturer.

Last September we commenced a series of meetings in Detroit, calculating to continue them for a month or two, but the interest has been such that we have spoken regularly ever since. And Sunday before last we enjoyed one of the best meetings of the season, and more interest is being manifested than at any previous time.

One hour before the lecture a conference is in session in order to give home mediums an opportunity to give expression as the spirit may think proper, and on the Sunday evening referred to remarks were made by Mr. Church, of London, Canada, which were instructive and entertaining. Sister Minna Carpenter closed the meeting with an inspirational song, which was well received. She is giving tests this winter at her home, and we understand is giving quite good satisfaction in that direction.

Dr. Charles Day, of Dewitt, the president of that society, has been a guest at our home for nearly two weeks, trying to make arrangements for a series of meetings at Dewitt. At present we have been unable to arrange for dates, as the friends do not wish us to discontinue our meetings at present, but we shall speak for that society at the first opportunity.

Thursday evening about thirty persons met at our home where a social was held. All present had an enjoyable time. A number of friends from Windsor, Canada, attended. One of the ladies is developing very rapidly as a clairvoyant and test medium, and as she was obliged to return somewhat early on account of the boat leaving at 11 p. m. she said: "This is my first experience at a Spiritualist social, and I shall certainly attend every one you have this winter if they are as nicely conducted as this one." The receipts of the evening were much beyond our expectations, and every one seemed to feel that it was good to be there. As we have no secretary we have taken the liberty of writing up the events of the past few days, hoping our cause may progress in the future as never before, and that all mediums and lecturers may prove true to their calling.

Yours, MRS. NELLIE BAIDE,
411 13th Street, Detroit.

Louisville, Ky.

Our services on Sunday, November 11th, were ably and eloquently conducted by the guides of our esteemed Brother Kueshaw, in the afternoon. His subject was "Mediumship, its Uses and Abuses." The speaker gave an exceedingly comprehensive sketch of historical mediumship, embodying the fact that all past reforms were the result of man's spiritual development, its legitimate use being the advancement of life along the path of spiritual unfoldment. If we would have a more perfect expression of mediumship we must surround our mediums with the best possible conditions and earnestly strive to eliminate unreasoning doubt, cultivating a spirit of charity in our midst and thus afford our inspirers the opportunity necessary for thorough and complete communion with us.

In the evening the audience handed in a variety of subjects; which the guides handled with a facility truly surprising for a thorough mastery of spiritual philosophy allied with a logical, yet persuasive eloquence. Mr. Kueshaw has no superior on the spiritual rostrum. The attention of the audience never wavered, and the clairvoyant delineations which supplement each lecture are so direct and pointed that they irresistibly carry conviction with them.

H. R. WARDELL.

Washington, D. C.

Allow me to congratulate you and your readers upon the excellency of your paper. I thought the Better Way was a good paper, but it led its way into the LIGHT OF TRUTH, which is now destined to radiate its divine thought into the minds of all who shall read and ponder. For the first time I am allowed to spend my winter in this beautiful city. I am glad to know that the banner of Spiritualism is held aloft here. Last Sunday I visited two nice halls and found them well filled with earnest attentive hearers. I should judge that our cause has a firm and abiding footing here. The meetings held on every Sunday afternoon for a free discussion of such subjects as relate to the discovery of the highest truths and how to apply them to humanity, is, to me, of the greatest importance. Every person who calls himself a Spiritualist should study to find out the best way to present and push forward the knowledge he has gained, and let it be done in kindly spirit, that no one may be repelled. I was glad to see that this was done at the "Searchers After Truth" meeting. Two or three of the speakers had been reared Roman Catholics. But they said they were not to blame for it; from that they found the stepping-stone to Spiritualism. The best of our workers have come out of the Churches. Is it not a fact that the small ray of light held by the Churches, is now bursting forth in such power that it needs no sect or creed for a scaffolding, and it can have no limit short of the whole human race? We have proved the fact of spirit-communication, now let us demonstrate it in our lives. SARA E. HERRY, M. D.

MEDIUMS AND LECTURERS.

Mrs. Ada Foye's permanent address is P. O. Box 517, Chicago, Ill.

Will C. Hodge may be addressed at Rochester, Ind., during this month.

Mrs. Helen Stuart Richings speaks at Anderson, Ind., during December.

Mrs. Cella Loucks will make engagements for fall and winter to lecture. Address Findlay, O.

U. G. Figley will accept lecture engagements. Terms given on application. Address at DeFiance, Ohio.

Mrs. Mott Knight has left New York City for Eureka Springs, Ark., to recuperate her health for a few weeks.

Mrs. Effie Moss, materializing medium, will be in New York City during November. Address 925 Sixth Avenue.

W. A. Mansfield is located at present at 1426 Cedar Avenue, Cleveland, O. Will visit neighboring towns at intervals.

P. L. O. A. Keeler, slate-writer, is in Cleveland, O., stopping at "The Hollenden." He remains there for the winter.

Prof. J. M. Allen's address for the present is 142 Seventh Street, San Bernardino, Cal., in which city he is engaged for the present.

Mrs. M. E. Williams, of 222 West 40th Street, New York City, holds seances for materialization every Tuesday Evening and Saturdays at 7 p. m.

Dr. H. T. Stanley, inspirational speaker and platform test medium, would like to make engagements for 1893. Address 2532 Olive Street, St. Louis, Mo.

Mrs. Nellie S. Baide, of 411 Thirteenth Street, Detroit, Mich., may be engaged to lecture or to conduct funeral services. Correspondence solicited for 1893.

Mrs. C. B. Bliss, may be addressed at 623 N. 10th Street, Philadelphia, Pa. Materializing seances Tuesday, Thursday, Saturday, and Sunday, at 7 p. m.

Mrs. Anna Orvis, a remarkable inspirational speaker, has two open months the early part of '93, and can be addressed 439 West Randolph St., Chicago, Ill.

Mrs. O. E. Daniels, trance and inspirational lecturer, can be addressed for fall and winter engagements; will also speak at funerals. Address, 4954 South State Street, Chicago, Ill.

Many testify to the correctness of readings on all business, social, and domestic matters given by Mrs. Maggie Stewart. Price \$1 and stamps. Address, 264 E. Main Street, Piqua, O.

Geo. H. Brooks may be addressed during the month of December, care of C. H. Gates, cor. of 24th and Holly Streets, Kansas City, Mo. Will accept week-day engagements and attend funerals.

Mrs. A. E. Kibby, trance speaker and platform test medium, will answer calls for above named purposes in neighboring towns and cities. Address 130 Locust Street, Mt. Auburn, Cincinnati, O.

Mrs. Lora Holton musical test medium and psychometrist, will answer calls for platform work for societies in Michigan, Ohio, Indiana, and Illinois at reasonable terms. Address her at Vicksburg, Kalamazoo Co., Mich.

Frank T. Ripley will lecture and give tests at 2762 Broadway, Cleveland, Ohio, during the month of December, 1892. Mr. Ripley will accept week night engagements, during December in Ohio to lecture and give tests.

Societies or parties wishing the services of an inspirational speaker for Sundays, week-evenings or funerals, can address Mrs. A. E. Sheets, Grand Lodge, Mich. P. O. Box 533. She has not closed all dates for the winter months.

Willard J. Hull will speak in Indianapolis the Sundays of December for the Indianapolis Association of Spiritualists. Those desiring his services for week evenings can reach him in that city, and mail should be addressed 153 East Tennessee Street, care Mrs. W. H. Parmelee.

J. W. Dennis, has accepted a call from Marshalltown, Iowa, for the month of December. His address will be 206 North Sixth Street.

Mr. Dennis will answer calls in the vicinity for week day evenings, and wishes to make an engagement for January, 93. Permanent address 120 Thirteenth Street, Buffalo, N. Y.

G. W. Kates and wife desire to arrange their camp-meeting route for the season of 1893 so that engagements will make an orderly itinerary. They lecture and give tests. Applications are solicited not later than January. Also desire offers from societies for season of 1893-94. Address 233 Frankford Avenue, Philadelphia, Pa.

Mrs. A. H. Luther may be addressed during this month at Crown Point, Ind. During January, '93, at Duluth, Minn., February and March at Cincinnati, O. April at Pittsburg, Pa. May at Washington, D. C., June, Western New York, July and August, campmeetings, September and October are open dates. November and December of 1893, are engaged.

Subtle and Fine.

No remedy known enters the delicate tissues of the throat and lungs, as does Dr. Hoxie's Certain Croup Cure. It checks coughs of long standing, removes soreness of the chest, cures night sweats, and relieves the fever and chills so aggravating to consumption. It contains no opium in any form and causes no nausea.

50 cts. A. P. Hoxie, Buffalo, N. Y., Manufacturer.

If the hair has been made to grow a natural color on bald heads in thousand of cases, by using Hall's Hair Renewer, why not in your case.

MARY'S LITTLE LAMB.
Mary, who owned the little lamb,
Is married now, you know;
Her first-born son is ten years old,
And he to school does go.

He oft excites the teacher's ire
By fracturing the rule;
Then, as of old, the children laugh
To see the "lamb" at school.

—Detroit Free Press.

Response:
Mary had a little lamb,
And I don't care a button.
Mary's dead, the lamb is old,
And soon will make good mutton.

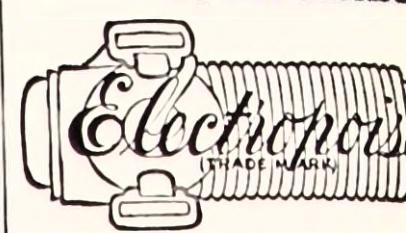
The Electric Diadem
Is an absolute merited success, and a marvel of wonder. Its action is positively that of a great vitalizer, and will, in all cases, augment force and increase general functional activity. In all affections of the Brain and Nervous System, resulting from lack of energy, the action of the Diadem is prompt and effective. Price \$5.00. Send for pamphlet giving further particulars. Address, DR. R. GREEK,
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A Marvellous Discovery Free.
Superfluous hair removed permanently, instantly, without pain, by Electro-Chemical Fluid. In order to prove superiority, we will for next 30 days send sample bottle and testimonials free, on receipt of nineteen cents to pay postage. Electro-Chemical Co., 25 East 14th Street, New York.

Female Weakness Positive Cure.

To THE EDITOR:
Please inform your readers that I have a positive remedy for the thousand and one ills which afflict women of delicate organization. I shall be glad to send two bottles of my remedy free to any lady who will send her name and P. O. address to my respect, Dr. J. B. MARSHALL, 300 Madison Avenue, New York City, N. Y.

A Cure for Disease Without the Use of Medicine!



BASED ON NEW THEORIES OF CAUSE AND CURE.

GENTLEMEN—Have been using the Electropoise for about 3 months, and for the benefit of suffering humanity take pleasure in adding my testimony. For two bottles of my remedy I have cured Sciatica, Lumbago, Neuralgia, Headache, and a case of chronic Rheumatism. I saw it re-appear three treatments and an enormous swelling of the glands of the throat, and for any acute trouble it works like magic. I would say to all afflicted, if you wish to be well and happy don't fail to buy an Electropoise.

Gratefully your friend,
Dr. J. W. BECKER,
Oct. 25, 1891, 225 W. Randolph St., Chicago.

Descriptive circular with testimonials free. For information in regard to this wonderful instrument, address

Central Electropoise Co.,
Room 6,
S. E. Cor. Race and Longworth Sts.,
CINCINNATI, O.

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When I was travelling and introducing Davis' INFLAMMATORY EXTRACTOR I talked to large crowds of people, and used the Extractor to demonstrate the FACTS that I told about it, and in the city of Providence, the home of one of the most popular medicines, stood on the main bridge and operated on and cured more than four thousand persons of the troubles mentioned in my circulars, and sold at retail more than eleven thousand bottles, and did not ask a single person to buy, but they bought it after witnessing the effects of it on their citizens, and I have sold the wholesale dealers alone more than one hundred and fifty thousand bottles.

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AND BE CONVINCED!

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7-1-93

A NEW INVENTION
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Ether Ray Apparatus

Awarded the Gold Medal at the Hygiene Exhibition at Halle, Germany. Patented in Germany and other countries. Patent applied for in the U. S. and Canada.

An Automatic Healing Magnetizer.
Send for Illustrated Catalogue and Price-List to
ETHER RAY APPARATUS CO.,
228 St. Clair St., Cleveland, O.

The Ether Ray apparatus was awarded the gold medal at the "Ausstellung fuer volkreiche Gesundheits- und Krankenpflege" (Popular Hygiene Exhibition held at Halle, S. Germany, August 21-25, 1891). The awarding judges accompanied the notification of their act with the following flattering letter:

PROF. OSCAR KORSCHNETZ, Highly Honored Sir: We take great pleasure in notifying you that the awarding judges of the "Ausstellung fuer volkreiche Gesundheits- und Krankenpflege" (Popular Hygiene Exhibition held at Halle, S. Germany, August 21-25, 1891), have awarded your Ether Ray Apparatus the Gold Medal. Numerous experiments and our own observation have convinced us of the fact that your Ether Ray Apparatus conveys strength and energy to the human system, which can be used either as a healing-remedy or invigorator.

We noticed especially a very beneficial effect on the nervous system, and your Ether Ray Apparatus offers without doubt, the medical science a new agent. It gives us great pleasure that we are the first who can announce to you our highest appreciation. That your Ether Ray Apparatus is also the means of promoting the growth of plants, satisfactory proof has been given to us. Your, very respectfully,

W. v. d. LEBE-HALLE, Secretary.
Director ECKERT-Statgart, Chairman.
The disks for flowers were awarded the Diploma of Merit at the Horticultural Exhibition at Eberswalde, 1892. For further information address ETHER RAY APPARATUS CO., Cleveland, O.

J. Frank Baxter,
Lecturer and Platform Test-Medium
Will Serve
The Society of Union Spiritualists,